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THE HERACLEIDAE OF EURIPIDES

*WITH INTRODUCTION, ANALYSIS, CRITICAL AND
EXPLANATORY NOTES,*

BY

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AND

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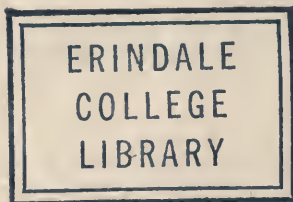
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P R E F A C E

THE text and numbering of this edition is, with one or two trifling alterations in punctuation, that of Dindorf, in the *Poetae Scenici* (the stereotyped edition of 1865). The editions to which most reference has been made are those of Elmsley¹, Pflugk, Bothe and Mr Paley. Indebtedness to the three first has in most cases of importance, and to the last, it is believed, in all cases, been acknowledged.

The Critical Commentary does not profess to do more than notice and put into handy shape such of the more important or more instructive variations of text, as the more advanced student should generally be acquainted with. For further details the full critical commentary of Pflugk can be consulted; for an account of the older editions, the Preface of Elmsley; and for an account of the MSS., Pflugk, Prooemium *ad finem*, Kirchhoff, *Euripidis Tragoediae praef.* pp. i—xiv. The readings best attested are for brevity referred to as “orig.”

The Explanatory Notes, it is hoped, will be found sufficiently comprehensive for the more advanced students: but the aim has also been to leave unnoticed no point²

¹ The minute and yet extensive learning of Elmsley is marvellous. In such labours is the foundation of all our knowledge. But for a loftily contemptuous estimate of them, it amuses one to refer to the late Lord Lytton's *Pelham*, chapter LXIII, towards the end of the

second paragraph.

² For beginners this play is well adapted. The dialogue is simple, idiomatic, and spirited; the choruses are fine and not complicated; the difficult passages are but few; and the theme is noble.

which would be likely to present difficulties to those in an earlier stage¹.

Of the parallel passages referred to in the notes, the more important have, to save trouble, been quoted at length; the numbering of the lines being in all cases that of the "Poetae Scenici." But the careful reader will of course work with this volume, as well as grammar and lexicon, by his side.

Passages have only been translated where it seemed that the point to be brought out could be most simply explained by translation. In other cases the student has been left to do his own work.

The chorus-metres, since the few peculiarities in them have been noticed in the accessible edition of Mr Paley, have been left without comment. A full scheme or map of each is given in Pflugk.

To Mr A. W. W. Dale, Fellow and Classical Lecturer of Trinity Hall, I am much indebted for careful revision of the notes, both in MS. and in proof, and for the references to Madvig and Goodwin. The Explanatory Notes on lines 120 and 384 are his; as also those on lines 186, 213, 232, 330, 336, 409, 439, 466, 479; and portions of a dozen others.

E. A. B.

TRINITY HALL,
March, 1881.

¹ These should be taught to notice the reason for and construction of every indirect mood, participle, preposition, and $\mu\eta$: prepositions, whether apart or in composition; participles, whether concessive, as in 733, 814, 999; causal, as in 757; or forming dis-

guised protases of conditional sentences, as in 732. It is also excellent practice, with or without the book, to analyse and to paraphrase the dialogue; and thus to bring out the points of those complex retorts and hinted arguments which abound in a Greek Tragedy.

PREFACE TO NEW EDITION

In this edition several misprints and clerical errors have been corrected; and a few additions, dealing chiefly with grammatical points, have been made to the explanatory notes; but the original plan and scope of the book have been preserved.

C. E. S. H.

Oct. 7, 1893.

INTRODUCTION

The *Heracleidae* of Euripides differs from most Greek tragedies in the fact that its subject¹, though drawn from the usual cycle and period of dramatic legend, is treated with a direct eye to contemporary events.

The subject is
national,

In this it resembles the *Persae* of Aeschylus. The *Persae* is, indeed, a finer play, since it was written in more stirring times, when a momentous crisis had united in a common aim the states of Hellas, and roused to finer consciousness the patriotism of Athens. But again, by the war with Sparta, had been evoked an enthusiasm of nationality, more limited but no less strong. To this emotion utterance was given by the *Heracleidae*. Written in the tension of strife, it abounds with allusions, encouragements and appeals to the love of country and the championship of the weak². Conspicuous amongst these is the following:

ἀεί ποθ' ἦδε γαῖα τοῖς ἀμυχάνοις
σὺν τῷ δικάϊῳ βούλεται προσωφελεῖν : (329)

a couplet which gives noble and epigrammatic expression to a

¹ Mr Paley, judging (a) from the shortness of the play, (b) from the fewness and brevity of its choruses, thinks that the *Heracleidae*, like the *Alcestis* and possibly also the *Rhesus*, was the fourth in a tetralogy; thus filling the place of the usual Satyric drama, such as the *Cyclops*. His view seems to be

supported by the quasi-comic touches in the scene where old Iolaus arms for battle: though possibly their effect was intended to be entirely pathetic.

² Compare lines 62, 304—306, 957, and especially 284—288, and 352.

principle of action which our own country has boasted to be her traditional aim.

Scene¹ as well as subject must have kindled the ardour of the audience: since Marathon, where Athens, as the champion of Hellas, had turned the tide of barbarism, is pictured as destined to be threatened, and in fact was at that moment threatened, by those whose fathers had been saved by Athens.

Besides the patriotic nature of subject and of scene, promise is given to three national characteristics on which the Athenians especially plumed themselves:—Piety towards the gods, Patronage of the miserable, and Pride in noble blood. Athens, as a Democracy, proud of the universal suffrage of her citizens, justifies and founds that pride on her faith in their nobility of manners and of hereditary instinct.

Thus the subject, the prevalent underlying idea, and as it were the hero of the drama, is Athens, in her attitude or character of free champion of the oppressed. It is true that at different times our sympathies are concentrated now on the troubles of Demophon as a constitutional ruler, now on the heroic self-sacrifice of Macaria, now on the equally heroic bearing of the doomed Eurystheus: and that Iolaus, who is the most prominent and continuous actor, is in a sense the hero. But the characters in the plot are meant to excite in themselves and in their time an interest wholly secondary to that aroused by the suggested parallel with contemporary events.

The disjointed nature of the Plot² has given occasion to much severe criticism³. It has been asserted that the interest ceases when the climax is reached, when the sacrifice of Macaria secures the victory of

¹ v. 32.

² An epitome of the Plot will be found at the end of the text.

³ "Die Herakliden sind ein gar dürftiges Stück, und besonders ge-

hen sie kahl aus," "The Heraklidae is a very poor play; its conclusion especially is tame," is Schlegel's verdict (*Ueber dramatische Kunst* p. 260).

Athens; and that the rest is detail, foreseen already, and wearisome. To this complaint the following should be sufficient answers: that to the then Athenian audience the details of the consequent Athenian victory, culminating in the Pro-Athenian Prophecy of Eurystheus, was a highly interesting consummation: and that to create this interest, and not to invent a technically correct plot, was probably the main intention of the author.

If it may be again objected, that the story, as a whole, thus constituted, is not a true tragedy: there can at least be no doubt of the artistic correctness of the several themes: or that the plight and deliverance of the Heracleidae, the self-sacrifice of Macaria, and the fearless death of Eurystheus, are each of them worthy subjects of tragedy: while the references to the existing life-struggle of Athens lend as it were continuity to the whole, and wrap it all in a tragic atmosphere.

Is the play a legitimate Tragedy?

As minor points it may be noticed (A) that the proverbial Athenian delight in minute argument and litigation is gratified throughout the play—(1) By the dispute of Iolaus and Demophon with the herald; (2) by the perplexed debate which Demophon holds with himself how he may reconcile his championship of the refugees with a constitutional policy; (3) by the enforced admiration of the noble death of the enemy Eurystheus, and the excellent case which he is made to establish for himself.

Litigation in the play,

And again (B) that two principles of International Law seem so clearly alluded to that we may fairly assume them to have existed, with at least the tacit sanction of custom, in the time of Euripides. (1) The Argive claim to the persons of the Heracleidae is (line 139) grounded on a presumed practice of the extradition of political criminals. (2) The Athenians are made to state, as an exceptional fact (line 966), for which they take credit, that they kill only in fair fight, and do not put to death their prisoners of war.

and International Law.

The probable date of the production of the play will be gathered from the second and third paragraphs of the summary of the Prooemium of Pflugk which here follows.

Summary of Parts of Pflugk's Prooemium.

§ 1. It has been said that the *Heracleidae* is bad both in plot and in treatment. This statement is unfair. Justification of the plot. A great author may infringe the variable, though not the fundamental, laws of tragedy. He may set a precedent which need not be followed. He may write, that is, for once, and if the times demand it, "ad captandam auram popularem, et temporis causa." Such work we should consider "quasi spectemus fabulam, non quasi legamus." The design of the plot, its national and temporary character, was deliberate. The momentousness of the crisis justifies that design.

§ 2. Boeckh, from lines 284 sq. (cf. also 353 sq., and 759 sq.), conjectures the *Heracleidae* to have been written Date, according to Boeckh. Ol. 90. 3, B.C. 418¹, "quum rupto foedere Argivi pacem cum Laconibus ferrent, Atheniensibus autem bellum inferrent." Cf. Thuc. v. 76 sq. In the following year, the popular party was restored at Argos, and peace again made between Argos and Athens. Cf. Thuc. v. 82².

§ 3. But Boeckh, in regarding the play to refer to an outbreak of hostilities with Argos, relies on individual passages. Taken as a whole, the play points to enmity not so much against Argos as against *Sparta*. Date, according to Pflugk. Against Argos it was momentary; against Sparta, deep and long. (1) The Spartans had notoriously broken their pledges, instance Plataeae. (2) From line 377 it would seem that peace had been broken, and that the Athenians wished to seem driven to war against their will. (3) The inroads of Sparta are alluded to in line 1034. It is probable that Euripides wished to protest

Spartan kings.

¹ This is the date to which Mr Paley leans. Argos, he thinks, is attacked for entering into a treaty with Sparta; while Sparta is reminded that Athens had protected from Argos the ancestors of the

² Cf. Thirlwall's *History of Greece*, c. XXIV. pp. 345, 352—5 (Cabinet Encyclopaedia edition); and Grote, c. LVI. pp. 362—370 (edition of 1870).

against a threatened violation of the tetrapolis. (4) The mention of Sparta by name is in line 742 forcibly dragged in. The frequent mention of Argos as an enemy was a necessity of the plot: but the audience would take the allusions as referring to Sparta, whom they hated most and longest. The date, then, judging from (2), is probably neither earlier than B.C. 431¹, nor much later than B.C. 427.

At any rate, the regularity of the metre proves it to be one of the earlier plays of Euripides. Cf. note on line 211.

[Pflugk, in the course of his Prooemium, amongst other subjects, further observes: (1) The Athenians thoroughly believed the legend that the Heracleidae had been saved by them. Cf. the Decree in *Dem. de Cor.* § 186; and references in *Pfl. Pr.* p. 9. The Peloponnesians in their annual inroads abstained from places at which the Heracleidae were said to have found refuge. Cf. *Diod. Sic.* xii. 45. (2) To illustrate the Athenian passion for oracles during the war, Pflugk refers to *Ar. Equites* 797, 965, 1002; and *Thuc.* ii. 54. See also *Ar. Aves* passim. To gratify this passion, Euripides has here invented the oracle which he puts into the mouth of Eurystheus: whom, in the teeth of the tradition, he saves from dying at the hands of Iolaus. (3) Pflugk defends the *Heracleidae* against the sweeping censure of Schlegel (*op. cit.* Vol. i. p. 260 etc.). (4) He combats the opinion of Hermann, who argued (see *Pfl. Pro.* p. 11) that a portion of the *Heracleidae*, supposed to have contained the lamentations and other sequel on the death of Macaria, had been omitted. These would have been foreign to the purpose of the play, which is (a) to display the *pietas* of Athens, (b) to prophesy her success. (*Ar. Eq.* 214, which is said by the Scholiast *ad loc.* to be taken from Eur. *Heracl.*, was probably quoted from a similar play, the lost *Iolaus* of Sophocles.)]

¹ B.C. 431, the date of the commencement of the Peloponnesian war. Cf. Thirlwall, end of c. XIX. and beginning of c. XX.; Grote, c. XLVIII.—We know that the *Medea*, the oldest surviving tragedy of Euripides (leaving out of account the *Rhesus*), was written B.C. 432. The subsequent plays were therefore written during the war which broke out B.C.

431. The date of the *Heracleidae* can therefore be assigned to either about B.C. 430, or to B.C. 418: to the former date, if the allusions in the play are taken as referring to the outbreak of the war with Sparta; to the latter, if it is thought that the poet's object was to protest against the treaty of B.C. 418 between Sparta and Argos.

Note on the Dramatis Personae.

- I. Protagonistes=first Iolaos, then Eurystheus.
- II. Deuteronistes=first Demophon, then Alcmena.
- III. Tritonistes=(in order) Copeus, Macaria, Attendant, and Herald.
- IV. *κωφὰ πρόσωπα*, Acamas, who accompanies Demophon ; and the remaining children of Heracles.

The story is, as usually, represented as occurring in one day and at one place (Marathon): and, to preserve this dramatic necessity, the interval necessary for the absence of Demophon is hurried over. He departs at 352 to make the military preparations which, on his return in 389, he announces as completed.

ΗΡΑΚΛΕΙΔΑΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΙΟΛΑΟΣ.

ΚΟΠΡΕΥΣ.

ΧΟΡΟΣ.

~~ΛΗΟΛΑΟΣ.~~

ΜΑΚΑΡΙΑ.

ΘΕΡΑΠΩΝ.

ΑΛΚΜΗΝΗ.

ΑΓΓΕΛΟΣ.

ΕΥΡΥΣΘΕΥΣ.

ΔΗΜΟΦΩΝ.

ΥΠΟΘΕΣΙΣ.

Ἰόλαος υἱὸς μὲν ἦν Ἰφικλέους, ἀδελφιδοῦς δὲ Ἡρακλέους· ἐν νεότητι δ' ἐκείνῳ συστρατευσάμενος ἐν γήρᾳ τοῖς ἐξ ἐκείνου βοηθὸς εὖνους παρέστη. τῶν γὰρ παίδων ἐξ ἀπάσης ἐλαυνομένων γῆς ὑπ' Εὐρυσθέως, ἔχων αὐτοὺς ἦλθεν εἰς Ἀθήνας, κακεῖ προσφυγῶν τοῖς θεοῖς ἔσχε τὴν ἀσφάλειαν, Δημοφῶντος τῆς πόλεως κρατοῦντος. Κοπρέως δὲ τοῦ Εὐρυσθέως κήρυκος ἀποσπᾶν θέλοντος τοὺς ἰκέτας, ἐκώλυσεν αὐτόν. ὁ δὲ ἀπῆλθε, πόλεμον ἀπειλήσας προσδέχεσθαι. Δημοφῶν δὲ τούτου μὲν ὀλιγῶρει χρησμῶν δὲ αὐτῷ νικηφόρων γενηθέντων, εἰς Δήμητρι τὴν εὐγενεστάτην παρθένων σφάξῃ, τοῖς λόγοις βαρέως ἔσχε· οὔτε γὰρ ἰδίαν οὔτε τῶν πολιτῶν τινος θυγατέρα χάριν τῶν ἰκετῶν ἀποκτεῖναι δίκαιον ἡγείτο. τὴν μαντείαν δὲ προγνοῦσα μία τῶν Ἡρακλέους παίδων, Μακαρία, τὸν θάνατον ἐκουσίως ὑπέστη. ταύτην μὲν οὖν εὐγενῶς ἀποθανοῦσαν ἐτίμησαν· αὐτοὶ δὲ τοὺς πολεμίους ἐπιγνόντες παρόντας, εἰς τὴν μάχην ὤρμησαν.

ΗΡΑΚΛΕΙΔΑΙ.

ΙΟΛΑΟΣ.

Πάλαι ποτ' ἐστὶ τοῦτ' ἐμοὶ δεδογμένον,
ὁ μὲν δίκαιος τοῖς πέλας πέφυκ' ἀνὴρ,
ὁ δ' ἐς τὸ κέρδος λῆμ' ἔχων ἀνειμένον
πόλει τ' ἄχρηστος καὶ συναλλάσσειν βαρὺς,
αὐτῷ δ' ἄριστος· οἶδα δ' οὐ λόγῳ μαθών. 5
ἐγὼ γὰρ αἰδοῖ καὶ τὸ συγγενὲς σέβων,
ἐξὸν κατ' Ἄργος ἡσύχως ναίειν, πόνων
πλείστων μετέσχον εἰς ἀνὴρ Ἡρακλέει,
ὅτ' ἦν μεθ' ἡμῶν· νῦν δ' ἐπεὶ κατ' οὐρανὸν
ναίει, τὰ κείνου τέκν' ἔχων ὑπὸ πτεροῖς 10
σώζω τάδ', αὐτὸς δεόμενος σωτηρίας.
ἐπεὶ γὰρ αὐτῶν γῆς ἀπηλλάχθη πατήρ,
πρῶτον μὲν ἡμᾶς ἤθελ' Εὐρύσθεὺς κτανεῖν·
ἀλλ' ἐξέδραμεν. καὶ πόλις μὲν οἴχεται,
ψυχὴ δ' ἐσώθη. φεύγομεν δ' ἀλώμενοι, 15
ἄλλην ἀπ' ἄλλης ἐξορίζοντες πόλιν.
πρὸς τοῖς γὰρ ἄλλοις καὶ τόδ' Εὐρύσθεὺς κακοῖς
ὕβρισμ' ἐς ἡμᾶς ἠξίωσεν ὕβρισαι·
πέμπων ὅπου γῆς πυνθάνοιθ' ἰδρυμένους
κήρυκας ἐξαιτεῖ τε κᾶξείργει χθονὸς, 20
πόλιν προτείνων Ἄργος, οὐ σμικρὰν φίλην
ἐχθρὰν τε θέσθαι, χαυτὸν εὐτυχοῦνθ' ἅμα.

οί δ', ἀσθενῇ μὲν τὰπ' ἐμοῦ δεδορκότες,
 σμικροὺς δὲ τούσδε καὶ πατρὸς τητῶμένους,
 τοὺς κρείσσονας σέβοντες ἐξείργουσι γῆς. 25
 ἐγὼ δὲ σὺν φεύγουσι συμφεύγω τέκνοις,
 καὶ σὺν κακῶς πράσσουσι συμπράσσω κακῶς,
 ὀκνῶν προδοῦναι, μή τις ὦδ' εἴπη βροτῶν·
 "ἴδεσθ', ἐπειδὴ παισὶν οὐκ ἔστιν πατὴρ,
 Ἰόλαος οὐκ ἤμυνέ συγγενῆς γεγώς." 30
 πάσης δὲ χώρας Ἑλλάδος τητῶμενοι,
 Μαραθῶνα καὶ σύγκληρον ἐλθόντες χθόνα
 ἰκέται καθεζόμεσθα βώμιοι θεῶν,
 προσωφελῆσαι· πεδία γὰρ τῆσδε χθονὸς
 δισσοὺς κατοικεῖν Θησέως παῖδας λόγος, 35
 κλήρῳ λαχόντας, ἐκ γένους Πανδίωνος,
 τοῖσδ' ἐγγὺς ὄντας· ὦν ἕκατι τέρμονας
 κλεινῶν Ἀθηνῶν τήνδ' ἀφικόμεσθ' ὁδόν.
 δυοῖν γερόντοιν δὲ στρατηγεῖται φυγῇ·
 ἐγὼ μὲν ἀμφὶ τοῖσδε καλχαίνων τέκνοις, 40
 ἡ δ' αὖ τὸ θῆλυ παιδὸς Ἀλκμήνη γένος,
 ἔσωθε ναοῦ τοῦδ' ὑπηγκαλισμένη,
 σῶζει· νέας γὰρ παρθένους αἰδούμεθα
 ὕχλω πελάζειν κάπιβωμιοστατεῖν.
 Ἄλλος δ' ἀδελφοί θ' οἷσι πρεσβεύει γένος, 45
 ζητοῦσ' ὕπου γῆς πύργον οἰκούμεθα,
 ἣν τῆσδ' ἀπωθώμεσθα πρὸς βίαν χθονός.
 ὦ τέκνα τέκνα, δεῦρο, λαμβάνεσθ' ἐμῶν
 πέπλων· ὀρῶ κήρυκα τόνδ' Εὐρυσθέως
 στείχοντ' ἐφ' ἡμᾶς, οὗ διωκόμεσθ' ὕπου, 50
 πάσης ἀλῆται γῆς ἀπεστερημένοι.
 ὦ μῖσος, εἴθ' ὅλοιο χῶ πέμψας σ' ἀνὴρ,
 ὅς πολλὰ δὴ καὶ τῶνδε γενναίῳ πατρὶ

ἐκ τοῦδε ταύτου στόματος ἤγγειλας κακά.

ΚΟΠΡΕΤΣ.

ἦ που καθῆσθαι τήνδ' ἔδραν καλὴν δοκεῖς 53
 πόλιν τ' ἀφίχθαι σύμμαχον, κακῶς φρονῶν
 οὐ γάρ τις ἔστιν ὃς πάροιθ' αἰρήσεται
 τὴν σὴν ἀχρεῖον δύναμιν ἀντ' Εὐρυσθέως
 χώρει τί μοχθεῖς ταῦτ'; ἀνίστασθαί σε χρὴ
 εἰς Ἄργος, οὗ σε λεύσιμος μένει δίκη. 60

ΙΟ. οὐ δῆτ' ἐπεὶ μοι βωμὸς ἀρκέσει θεοῦ
 ἐλευθέρα τε γαῖ', ἐν ᾗ βεβήκαμεν.

ΚΟ. βούλει πόνον μοι τῇδε προσθεῖναι χερσί;

ΙΟ. οὗτοι βία γέ μ' οὐδὲ τούσδ' ἄξεις λαβών.

ΚΟ. γνώσει σύ· μάντις δ' ἦσθ' ἄρ' οὐ καλὸς τάδε. 63

ΙΟ. οὐκ ἂν γένοιτο τοῦτ' ἐμοῦ ζώντός ποτε.

ΚΟ. ἄπαιρ' ἐγὼ δὲ τούσδε, κἂν σὺ μὴ θέλῃς,
 ἄξω, νομίζων οὐπὲρ εἰς' Εὐρυσθέως.

ΙΟ. ὦ τὰς Ἀθήνας δαρὸν οἰκοῦντες χρόνον,
 ἀμύνεθ'· ἰκέται δ' ὄντες ἀγοραίου Διὸς 70
 βιαζόμεσθα, καὶ στέφη μαιίνεται,
 πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία.

ΧΟΡΟΣ.

ἔα ἔα. τίς ἢ βοῇ βωμοῦ πέλας
 ἔστηκε; ποίαν συμφορὰν δείξει τάχα;

ΙΟ. ἴδετε τὸν γέροντ' 73
 ἀμαλὸν ἐπὶ πέδῳ χύμενον· ὦ τάλας.

ΧΟ. πρὸς τοῦ ποτ' ἐν γῇ πτώμα δύστηνον πίτνεις;

ΙΟ. ὃδ', ὦ ξένοι, με σοὺς ἀτιμάζων θεοὺς
 ἔλκει βιαίως Ζηνὸς ἐκ προβωμίων.

- ΧΟ. σὺ δ' ἐκ τίνος γῆς, ὦ γέρον, τετράπτολιν 80
 ξύννοικον ἦλθες
 λαόν; ἢ πέραθεν ἀλλίῳ πλάτα
 κατέχετ' ἐκλιπόντες Εὐβοῖδ' ἀκτάν;
- ΙΟ. οὐ νησιώτην, ὦ ξένοι, τρίβω βίον,
 ἀλλ' ἐκ Μυκηνηῶν σὴν ἀφίγμεθα χθόνα. 85
- ΧΟ. ὄνομα τί σε, γέρον,
 Μυκηναῖος ὠνόμαζεν λεώς; ✓
- ΙΟ. τὸν Ἡράκλειον ἴστε που παραστάτην
 Ἴόλαον· οὐ γὰρ σῶμ' ἀκήρυκτον τόδε.
- ΧΟ. οἶδ' εἰσακούσας καὶ πρίν' ἀλλὰ τοῦ ποτ' ἐν 90
 χειρὶ σᾶ κομίζεις κόρους νεοτρεφεῖς, φράσον.
- ΙΟ. Ἡρακλέους οἶδ' εἰσὶ παῖδες, ὦ ξένοι,
 ἰκέται σέθεν τε καὶ πόλεως ἀφιγμένοι.
- ΧΟ. τί χρέος, ἢ λόγων 95
 πόλεος, ἔνεπέ μοι, μελόμενοι τυχεῖν;
- ΙΟ. μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶν
 τῶν σῶν ἀποσπασθέντες εἰς Ἄργος μολεῖν.
- ΚΟ. ἀλλ' οὔτι τοῖς σοῖς δεσπόταις τάδ' ἀρκέσει,
 οἳ σοῦ κρατοῦντες ἐνθάδ' εὐρίσκουσί σε. 100
- ΧΟ. εἰκὸς θεῶν ἰκτῆρας αἰδεῖσθαι, ξένε,
 καὶ μὴ βιαίῳ
 χειρὶ δαιμόνων ἀπολιπεῖν σφ' ἔδη·
 πότνια γὰρ Δίκη τάδ' οὐ πείσεται.
- ΚΟ. ἔκπεμπέ νυν γῆς τούσδε τοὺς Εὐρυσθέως, 105
 κούδεν βιαίῳ τῇδε χρήσομαι χερὶ.
- ΧΟ. ἄθεον ἰκεσίαν
 μεθεῖναι πόλει ξένων προστροπάν.
- ΚΟ. καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα,
 εὐβουλίας τυχόντα τῆς ἀμείνωνος. 110
- ΧΟ. οὐκοῦν τυράννῳ τῇσδε γῆς φράσαντά σε

χρῆν ταῦτα τολμᾶν, ἀλλὰ μὴ βία ξένους
θεῶν ἀφέλκειν, γῆν σέβοντ' ἐλευθέραν.

ΚΟ. τίς δ' ἐστὶ χώρας τῆσδε καὶ πόλεως ἄναξ;

ΧΟ. ἐσθλοῦ πατρὸς παῖς Δημοφῶν ὁ Θησεῶς. 115

ΚΟ. πρὸς τοῦτον ἀγὼν ~~πῶς~~ ἀρα τοῦδε τοῦ λόγου
μάλιστ' ἂν εἴη· τᾶλλα δ' εἴρηται μάτην.

ΧΟ. καὶ μὴν ὅδ' αὐτὸς ἔρχεται σπουδὴν ἔχων
'Ακάμας τ' ἀδελφὸς, τῶνδ' ἐπήκοοι λόγων.

ΔΗΜΟΦΩΝ.

ἐπείπερ ἔφθης πρέσβυς ὦν νεωτέρους 120

βοηδρομήσας τήνδ' ἐπ' ἐσχάραν Διὸς,
λέξον, τίς ὄχλον τόνδ' ἀθροίζεται τύχη.

ΧΟ. ἰκέται κάθηνται παῖδες οἷδ' Ἑρακλέους,
βωμὸν καταστέψαντες, ὡς ὀρᾶς, ἄναξ,
πατρὸς τε πιστὸς Ἰόλεως παραστάτης. 125

ΔΗ. τί δῆτ' ἰνυγμῶν ἦδ' ἐδεῖτο συμφορά;

ΧΟ. βία νιν οὗτος τῆσδ' ἀπ' ἐσχάρας ἄγειν
ζητῶν βοὴν ἔστησε, κᾶσφηλεν γόνυ
γέροντος, ὥστε μ' ἐκβαλεῖν οἴκτῳ δάκρυ.

ΔΗ. καὶ μὴν στολὴν γ' Ἑλληνα καὶ ῥυθμὸν πέπλων
ἔχει· τὰ δ' ἔργα βαρβάρου χερὸς τάδε. 131
σὸν δὲ τὸ φράζειν ἐστὶ μὴ μέλλειν τ' ἐμοὶ
ποιίας ἀφίξαι δεῦρο γῆς ὄρους λιπῶν.

ΚΟ. Ἀργεῖός εἰμι· τοῦτο γὰρ θέλεις μαθεῖν.
ἐφ' οἷσι δ' ἤκω καὶ παρ' οὗ λέγειν θέλω. 135
πέμπει Μυκηνῶν δεῦρό μ' Εὐρυσθεὺς ἄναξ,
ἄξοντα τούσδε· πολλὰ δ' ἦλθον, ὧ ξένε,
δίκαι' ὁμαρτῇ δρᾶν τε καὶ λέγειν ἔχων.
'Αργεῖος ὦν γὰρ αὐτὸς Ἀργείους ἄγω,
ἐκ τῆς ἐμαντοῦ τούσδε δραπέτας ἔχων, 140

νόμοισι τοῖς ἐκεῖθεν ἐψηφισμένους
 θανεῖν· δίκαιοι δ' ἐσμέν οἰκούντες πόλιν
 αὐτοὶ καθ' αὐτῶν κυρίους κραίνειν δίκας.
 πολλῶν δὲ κἄλλων ἐστίας ἀφιγμένους
 ἐν τοῖσιν αὐτοῖς τοισίδ' ἔσταμεν λόγοις, 145
 κούδεις ἐτόλμησ' ἴδια προσθέσθαι κακά.
 ἀλλ' ἢ τιν' ἐς σὲ μωρίαν ἐσκεμμένοι
 δεῦρ' ἦλθον, ἢ κίνδυνον ἐξ ἀμυχάνων
 ῥίπτοντες, εἴτ' οὖν εἴτε μὴ γενήσεται
 οὐ γὰρ φρενήρη γ' ὄντα σ' ἐλπίζουσὶ που 150
 μόνον τοσαύτης ἢν ἐπῆλθον Ἑλλάδος
 τὰς τῶνδ' ἀβούλους ξυμφορὰς κατοικτιεῖν·
 φέρ' ἀντίθες γὰρ, τούσδε τ' ἐς γαῖαν παρεῖς
 ἡμᾶς τ' ἐάσας ἐξάγειν, τί κερδανεῖς;
 τὰ μὲν παρ' ἡμῶν τοιάδ' ἔστι σοι λαβεῖν 155
 Ἄργους τοσήνδε χεῖρα τήν τ' Εὐρυσθέως
 ἰσχὺν ἅπασαν τῇδε προσθέσθαι πόλει.
 ἦν δ' ἐς λόγους τε καὶ τὰ τῶνδ' οἰκτίσματα
 βλέψας πεπανθῆς, ἐς πάλην καθίσταται
 δορὸς τὸ πρᾶγμα· μὴ γὰρ ὥς μεθήσομεν 160
 δόξης ἀγῶνα τόνδ' ἄτερ χαλυβδικοῦ.
 τί δῆτα φήσεις, ποῖα πεδί' ἀφαιρεθεῖς
 Τिरυνθίους θεῖς πόλεμον Ἀργείοις τ' ἔχειν,
 ποίοις δ' ἀμύνων συμμάχοις, τίνος δ' ὕπερ
 θάψεις νεκροὺς πεσόντας; ἢ κακὸν λόγον 165
 κτήσεται πρὸς ἀστῶν, εἰ γέροντος οὔνεκα
 τύμβου, τὸ μηδὲν ὄντος, ὥς εἰπεῖν ἔπος,
 παίδων τε τῶνδ' εἰς ἄντλον ἐμβήσει πόδα.
 ἐρεῖς, τὸ λῶστον, ἐλπίδ' εὐρήσειν μόνον.
 καὶ τοῦτο πολλῷ τοῦ παρόντος ἐνδεές 170
 κακῶς γὰρ Ἀργείοισιν οἶδ' ὠπλισμένοι

οι

μάχοιντ' ἂν ἡβήσαντες, εἴ τι τοῦτό σε
 ψυχὴν ἐπαίρει, χοῦν μέσῳ πολὺς χρόνος,
 ἐν ᾧ διεργασθεῖτ' ἄν. ἀλλ' ἐμοὶ πιθοῦ
 δούς μηδὲν, ἀλλὰ τᾶμ' ἐὼν ἄγειν ἐμέ 175
 κτῆσαι Μυκήνας, μηδ', ὅπερ φιλεῖτε δρᾶν,
 πάθης σὺ τοῦτο, τοὺς ἀμείνονας παρὸν
 φίλους ἐλέσθαι, τοὺς κακίονας λάβης.

ΧΟ. τίς ἂν δίκην κρίνειεν ἢ γινοίῃ λόγον,
 πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῶς; 180

ΙΟ. ἄναξ, ὑπάρχει μὲν τόδ' ἐν τῇ σῇ χθονί,
 εἰπεῖν ἀκοῦσαί τ' ἐν μέρει πάρεστί μοι,
 κούδεις μ' ἀπώσσει πρόσθεν, ὥσπερ ἄλλοθεν.
 ἡμῖν δὲ καὶ τῷδ' οὐδέν ἐστιν ἐν μέσῳ
 ἐπεὶ γὰρ Ἄργους οὐδέν ἐσθ' ἡμῖν ἔτι, 185

ψήφῳ δοκῆσαν, ἀλλὰ φεύγομεν πάτραν,
 πᾶς ἂν δικαίως ὥς Μυκηναίους ἄγχι
 ὄδ' ὄντας ἡμᾶς, οὓς ἀπήλασαν χθονός;
 ξένοι γὰρ ἐσμεν. ἢ τὸν Ἑλλήνων ὕρον
 φεύγειν δικαιοῦθ' ὅστις ἂν τᾶργος φύγῃ;
 οὐκουν Ἀθήνας γ' οὐ γὰρ Ἀργείων φόβῳ
 τοὺς Ἡρακλείους παῖδας ἐξελῶσι γῆς.

οὐ γάρ τι Τραχίς ἐστιν, οὐδ' Ἀχαιϊκὸν
 πόλισμ', ὅθεν σὺ τούσδε, τῇ δίκῃ μὲν οὐ,
 τὸ δ' Ἄργος ὀγκῶν, οἷά περ καὶ νῦν λέγεις, 195
 ἤλαυνες ἰκέτας βωμίους καθημένους.

εἰ γὰρ τόδ' ἔσται καὶ λόγους κρανοῦσι σοὺς,
 οὐκ οἶδ' Ἀθήνας τάσδ' ἐλευθέρας ἔτι.
 ἀλλ' οἶδ' ἐγὼ τὸ τῶνδε λῆμα καὶ φύσιν
 θνήσκειν θελήσουσ'. ἢ γὰρ αἰσχύνῃ πάρος 200
 τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομιζεται.
 πόλιν μὲν ἀρκεῖ· καὶ γὰρ οὖν ἐπίφθονον

λίαν ἐπαινεῖν ἐστι· πολλάκις δὲ δὴ
 καὐτὸς βαρυνθεὶς οἶδ' ἄγαν αἰνούμενος.
 σοὶ δ' ὡς ἀνάγκη τούσδε βούλομαι φράσαι 205
 σῶζειν, ἐπεὶ περ τῆσδε προστατεῖς χθονός·
 Πιτθεὺς μὲν ἐστι Πέλοπος, ἐκ δὲ Πιτθέως
 Αἴθρα, πατὴρ δ' ἐκ τῆσδε γεννᾶται σέθεν
 Θησεύς. πάλιν δὲ τῶνδ' ἄνειμί σοι γένος.
 Ἑρακλῆς ἦν Ζηνὸς Ἀλκμήνης τε παῖς, 210
 κείνη δὲ Πέλοπος θυγατρός· αὐτανεψίων
 πατὴρ ἂν εἴη σός τε καὶ τούτων γεγώς.
 γένους μὲν ἥκεις ὧδε τοῖσδε, Δημοφῶν·
 ἃ δ' ἐκτὸς ἤδη τοῦ προσήκοντός σε δεῖ
 τῖσαι ἄγω σοι παισὶ· φημὶ γάρ ποτε 215
 σύμπλους γενέσθαι τῶνδ' ὑπασπίζων πατρί,
 ζωστῆρα Θησεῖ τὸν πολυκτόνον μέτα,
 Ἄιδου τ' ἐρεμνῶν ἐξανήγαγεν μυχῶν
 πατέρα σόν· Ἑλλὰς πᾶσα τοῦτο μαρτυρεῖ.
 ὦν ἀντιδοῦναί σ' οἶδ' ἀπαιτοῦσιν χάριν, 220
 μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶν
 τῶν σῶν ἀποσπασθέντες ἐκπεσεῖν χθονός.
 [σοὶ γὰρ τόδ' αἰσχρὸν, χωρὶς ἔν τε πόλει κακόν,
 ἰκέτας ἀλήτας συγγενεῖς, οἴμοι κακῶν,
 βλέψον πρὸς αὐτοὺς βλέψον, ἔλκεσθαι βία.] 225
 ἀλλ' ἄντομαί σε, καὶ καταστέφω, χεροῖν
 καὶ πρὸς γενείου, μηδαμῶς ἀτιμάσης
 τοὺς Ἑρακλείους παῖδας ἐς χέρας λαβών.
 γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος,
 πατὴρ, ἀδελφός, δεσπότης· ἥπαντα γὰρ 230
 ταῦτ' ἐστὶ κρείσσω πλὴν ὑπ' Ἀργείοις πεσεῖν.
 ΧΟ. ᾠκτεῖρ' ἀκούσας τούσδε συμφορᾶς, ἀναξ.
 τὴν δ' εὐγένειαν τῆς τύχης νικωμένην

νῦν δὴ μάλιστ' ἐσείδον· οἶδε γὰρ πατρὸς
ἐσθλοῦ γεγῶτες δυστυχούσ' ἀναξίως.

235

ΔΗ. τρισαί μ' ἀναγκάζουσι συμφορᾶς ὁδοί,
Ἴολαε, τούσδε μὴ παρώσασθαι ξένους·
τὸ μὲν μέγιστον Ζεὺς, ἐφ' οὗ σὺ βώμιος
θακεῖς νεοσσῶν τήνδ' ἔχων πανήγυριν,
τὸ συγγενές τε καὶ τὸ προὔφείλειν καλῶς 240
πράσσειν παρ' ἡμῶν τούσδε πατρώαν χάριν,
τό τ' αἰσχρὸν, οὐπερ δεῖ μάλιστα φροντίσαι·
εἰ γὰρ παρήσω τόνδε συλᾶσθαι βία
ξένου πρὸς ἀνδρὸς βωμόν, οὐκ ἐλευθέραν
οἰκεῖν δοκήσω γαῖαν, Ἀργείοις δ' ὄκνω 245
ικέτας προδοῦναι· καὶ τάδ' ἀγχόνης πέλας.
ἀλλ' ὄφελος μὲν εὐτυχέστερος μολεῖν·
ὅμως δὲ καὶ νῦν μὴ τρέσης ὅπως σέ τις
σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βία.
σὺ δ' Ἄργος ἐλθὼν ταῦτά τ' Εὐρύσθει φράσον, 250
πρὸς τοῖσδέ τ', εἴ τι τοισίδ' ἐγκαλεῖ ξένοις,
δίκης κυρήσει· τούσδε δ' οὐκ ἄξις ποτέ.

ΚΟ. οὐκ, ἦν δίκαιον ἢ τε καὶ νικῶ λόγῳ;

ΔΗ. καὶ πῶς δίκαιον τὸν ἰκέτην ἄγειν βία;

ΚΟ. οὐκ οὐν ἐμοὶ τόδ' αἰσχρὸν, ἀλλὰ σοὶ βλάβος. 255

ΔΗ. ἐμοί γ', εἴαν σοι τούσδ' ἐφέλκεσθαι μεθῶ.

ΚΟ. σὺ δ' ἐξόριζε, κατ' ἐκεῖθεν ἄξομεν.

ΔΗ. σκαιὸς πέφυκας, τοῦ θεοῦ πλεῖω φρονῶν.

ΚΟ. δεῦρ', ὥς ἔοικε, τοῖς κακοῖσι φευκτέον.

ΔΗ. ἅπασιν κοινὸν ῥῦμα δαιμόνων ἔδρα. 260

ΚΟ. ταῦτ' οὐ δοκήσει τοῖς Μυκηναίοις ἴσως.

ΔΗ. οὐκ οὐν ἐγὼ τῶν ἐνθάδ' εἰμὶ κύριος;

ΚΟ. βλάπτων γ' ἐκείνους μηδὲν, ἦν σὺ σωφρονῆς.

ΔΗ. βλάπτεσθ', ἐμοῦ γε μὴ μαιίνοντος θεοῦς.

- ΚΟ. οὐ βούλομαί σε πόλεμον Ἀργείοις ἔχειν. 265
- ΔΗ. καὶ γὰρ τοιοῦτος· τῶνδε δ' οὐ μεθήσομαι.
- ΚΟ. ἄξω γε μέντοι τοὺς ἐμούς ἐγὼ λαβών.
- ΔΗ. οὐκ ἄρ' ἐς Ἀργος ῥαδίως ἅπει πάλιν.
- ΚΟ. πειρώμενος δὴ τοῦτό γ' αὐτίκ' εἴσομαι.
- ΔΗ. κλαίων ἄρ' ἄψει τῶνδε, κούκ εἰς ἀμβολάς. 270
- ΧΟ. μὴ πρὸς θεῶν κήρυκα τολμήσης θενεῖν.
- ΔΗ. εἰ μὴ γ' ὁ κήρυξ σωφρονεῖν μαθήσεται.
- ΧΟ. ἅπελθε· καὶ σὺ τοῦδε μὴ θίγης, ἄναξ.
- ΚΟ. στείχω· μιᾶς γὰρ χειρὸς ἀσθενὴς μάχη.
ἦξω δὲ πολλὴν Ἀρεος Ἀργείου λαβὼν 275
πάγχαλκον αἰχμὴν δεῦρο· μυρίοι δέ με
μένουσιν ἀσπιστῆρες, Εὐρυσθεὺς τ' ἄναξ
αὐτὸς στρατηγῶν· Ἀλκάθου δ' ἐπ' ἐσχάτοις
καραδοκῶν τάνθενδε τέρμασιν μένει.
λαμπρὸς δ' ἀκούσας σὴν ὕβριν φανήσεται 280
σοὶ καὶ πολίταις γῇ τε τῇδε καὶ φυτοῖς·
μάτην γὰρ ἦβην ὧδέ γ' ἂν κεκτώμεθα
πολλὴν ἐν Ἀργεῖ, μὴ σε τιμωρούμενοι.
- ΔΗ. φθείρου· τὸ σὸν γὰρ Ἀργος οὐ δέδοικ' ἐγώ.
ἐνθένδε δ' οὐκ ἔμελλες αἰσχύνας ἐμέ 285
ἄξιον βία τοῦσδ'· οὐ γὰρ Ἀργείων πόλει
ὑπήκοον τήνδ', ἀλλ' ἐλευθέραν ἔχω.
- ΧΟ. ὦρα προνοεῖν, πρὶν ὅροις πελάσαι
στρατὸν Ἀργείων· μάλα δ' ὀξὺς Ἀρης
ὁ Μυκηναῖον, 290
ἐπὶ τοῖσι δὲ δὴ μᾶλλον ἔτ' ἢ πρὶν.
πᾶσι γὰρ οὗτος κήρυξι νόμος,
δις τόσα πυργοῦν τῶν γιγνομένων.
πόσα νιν λέξειν βασιλεῦσι δοκεῖς,
ὥς δεῖν' ἔπαθεν καὶ παρὰ μικρὸν 295

ψυχὴν ἤλθεν διακναῖσαι.

- ΙΟ. οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας,
 ἣ πατρὸς ἐσθλοῦ καγαθοῦ πεφυκέναι,
 γαμεῖν τ' ἀπ' ἐσθλῶν· ὅς δὲ νικηθεὶς πόθῳ
 κακοῖς ἐκοινώνησεν, οὐκ ἐπαινέσω, 300
 τέκνοις ὄνειδος οὔνεχ' ἡδονῆς λιπεῖν.
 τὸ δυστυχὲς γὰρ ἡύγηνει' ἀμύνεται
 τῆς δυσγενείας μᾶλλον· ἡμεῖς γὰρ κακῶν
 ἐς τοῦσχατον πεσόντες ἡύρομεν φίλους
 καὶ ξυγγενεῖς τούσδ', οἳ τοσῆσδ' οἰκουμένης? 305
 Ἑλληνίδος γῆς τῶνδε προὔστησαν μόνοι.
 δότ', ὦ τέκν', αὐτοῖς χεῖρα δεξιὰν δότε,
 ὑμεῖς τε παισὶ, καὶ πέλας προσέλθετε.
 ὦ παῖδες, ἐς μὲν πείραν ἤλθομεν φίλων,
 ἣν δ' οὖν ποθ' ὑμῖν νόστος ἐς πάτραν φανῇ, 310
 καὶ δώματ' οἰκήσητε καὶ τιμὰς πατρὸς,
 σωτῆρας αἰεὶ καὶ φίλους νομίζετε,
 καὶ μήποτ' ἐς γῆν ἐχθρὸν αἶρεσθαι δόρυ,
 μεμνημένοι τῶνδ', ἀλλὰ φιλτάτην πόλιν
 πασῶν νομίζετ'. ἄξιοί γ' ὑμῖν σέβειν 315
 οἳ γῆν τοσῆνδε καὶ Πελασγικὸν λεῶν
 ἡμῶν ὑπηλλάξαντο πολεμίους ἔχειν,
 πτωχοὺς ἀλήτας εἰσορῶντες· ἀλλ' ὅμως
 οὐκ ἐξέδωκαν, οὐδ' ἀπήλασαν χθονός.
 ἐγὼ δὲ καὶ ζῶν καὶ θανὼν, ὅταν θάνω, 320
 πολλῶ σ' ἐπαίνῳ Θησέως, ὦ τᾶν, πέλας
 ὑψηλὸν ἀρῶ καὶ λέγων τάδ' εὐφρανῶ,
 ὥς εὔ τ' ἐδέξω καὶ τέκνοισιν ἤρκεσας
 τοῖς Ἡρακλείοις, εὐγενῆς δ' ἀν' Ἑλλάδα
 σῶζεις πατρώαν δόξαν, ἐξ ἐσθλῶν δὲ φύς 325
 οὐδὲν κακίων τυγχάνεις γεγῶς πατρὸς

παύρων μετ' ἄλλων ἓνα γὰρ ἐν πολλοῖς ἴσως
εὖροις ἂν ὅστις ἐστὶ μὴ χείρων πατρός.

ΧΟ. αἰεί ποθ' ἦδε γαῖα τοῖς ἀμηνάνοις
σὺν τῷ δικαίῳ βούλεται προσωφελεῖν. 330

τοιγὰρ πόρους δὴ μυρίους ὑπὲρ φίλων
ἤνεγκε, καὶ νῦν τόνδ' ἀγῶν' ὀρώ πέλας.

ΔΗ. σοί τ' εὖ λέλεκται, καὶ τὰ τῶνδ' αὐχῶ, γέρον,
τοιαῦτ' ἔσεσθαι μνημονεύσεται χάρις.
κἀγὼ μὲν ἀστῶν σύλλογον ποιήσομαι, 333

τάξω θ', ὅπως ἂν τὸν Μυκηναίων στρατὸν
πολλῇ δέχωμαι χειρί. πρῶτα μὲν σκοποὺς
πέμψω πρὸς αὐτὸν, μὴ λάθῃ με προσπεσών·
ταχὺς γὰρ Ἄργει πᾶς ἀνὴρ βοηδρόμος·
μάντεις τ' ἀθροίσας θύσομαι. σὺ δ' ἐς δόμους 340
σὺν παισὶ χώρει, Ζηνὸς ἐσχάραν λιπών.

εἰσὶν γὰρ οἱ σοῦ, κἂν ἐγὼ θυραῖος ὦ,
μέριμναν ἔξουσ'. ἀλλ' ἔθ' ἐς δόμους, γέρον.

ΙΟ. οὐκ ἂν λίποιμι βωμόν. ἐζώμεσθα δὴ
ικέται μένοντες ἐνθάδ' εὖ πράξαι πόλιν· 345
ὅταν δ' ἀγῶνος τοῦδ' ἀπαλλαχθῆς καλῶς,
ἔμεν πρὸς οἴκους· θεοῖσι δ' οὐ κακίοσι
χρώμεσθα συμμάχοισιν Ἀργείων, ἄναξ·
τῶν μὲν γὰρ Ἥρα προστατεῖ, Διὸς δάμαρ,
ἡμῶν δ' Ἀθάνα. φημὶ δ' εἰς εὐπραξίαν 350
καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων τυχεῖν·
νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται.

ΧΟ. εἰ σὺ μέγ' αὐχεῖς, ἕτεροι στρ.
σοῦ πλεον οὐ μέλονται,
ὦ ξεῖν', Ἀργόθεν ἐλθών· 353
μεγαληγορίαισιν δέ γ' ἐμὰς
φρένας οὐ φοβήσεις.

μήπω ταῖς μεγάλαισιν οὔτω
καὶ καλλιχόροις Ἀθάναις
εἴη. σὺ δ' ἄφρων ὅ τ' Ἄργει
Σθενέλου τύραννος·

360

ὃς πόλιν ἔλθων ἑτέραν
οὐδὲν ἐλάσσον' Ἄργους,
θεῶν ἱκτῆρας ἀλάτας

ἀντιστρ.

καὶ ἐμᾶς χθονὸς ἀντισχομένους
ξένος ὦν βιαίως

363

ἔλκεις, οὐ βασιλεύσιν εἷξας,
οὐκ ἄλλο δίκαιον εἰπών.

ποῦ ταῦτα καλῶς ἂν εἴη

παρά γ' εὖ φρονοῦσιν;

370

εἰρήνην μὲν ἔμοιγ' ἀρέσκει

ἐπ' ὧδ.

σοὶ δ', ὦ κακόφρων ἄναξ,

λέγω, κεῖ πόλιν ἤξεις,

οὐχ οὕτως ἂ δοκεῖς κυρήσεις.

οὐ σοὶ μόνῳ ἔγχος, οὐδ'

373

ἰτέα κατάχαλκός ἐστιν.

ἀλλ', ὦ πολέμων ἐραστὰ,

μή μοι δορὶ συνταράξης

τὰν εὖ χαρίτων ἔχουσιν

πόλιν, ἀλλ' ἀνάσχου.

380

ΙΟ. ὦ παῖ, τί μοι σύννοϊαν ὄμμασιν φέρων

ἥκεις; νέον τι πολεμίων λέγεις πέρι;

μέλλουσιν ἢ πάρειςιν ἢ τί πυνθάνει;

οὐ γάρ τι μὴ ψεύσῃ γε κήρυκος λόγος·

ὁ γὰρ στρατηγὸς εὐτυχῆς τὰ πρόσθεν ὦν

385

εἴσιν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονῶν

ἔς τὰς Ἀθήνας. ἀλλὰ τῶν φρονημάτων

ὁ Ζεὺς κολαστὴς τῶν ἄγαν ὑπερφρόνων.

ΔΗ. ἤκει στρατεύεμ' Ἀργεῖον Εὐρυσθεύς τ' ἀναξ·
 ἐγὼ νιν αὐτὸς εἶδον. ἄνδρα γὰρ χρεῶν, 390
 ὅστις στρατηγεῖν φησ' ἐπίστασθαι καλῶς,
 οὐκ ἀγγέλοισι τοὺς ἐναντίους ὁρᾶν.
 πεδία μὲν οὖν γῆς ἐς τὰδ' οὐκ ἐφήκέ πω
 στρατὸν, λεπαίαν δ' ὀφρύην καθήμενος
 σκοπεῖ, δόκησιν δὴ τόδ' ἂν λέγοιμί σοι, 395
 ποία προσάξει στρατόπεδόν τ' ἄνευ δορὸς,
 ἐν ἀσφαλεῖ τε τῆσδ' ἰδρύσεται χθονός.
 καὶ τὰμὰ μέντοι πάντ' ἄραρ' ἤδη καλῶς·
 πόλις τ' ἐν ὅπλοις σφάγιά θ' ἡτοιμασμένα
 ἔστηκεν οἷς χρή ταῦτα τέμνεσθαι θεῶν, 400
 θυηπολεῖται δ' ἄστυ μάντεων ὕπο,
 τροπαῖά τ' ἐχθρῶν καὶ πόλει σωτήρια.
 χρησμῶν δ' αἰδοὺς πάντας εἰς ἓν ἀλίσας
 ἤλεγξα καὶ βέβηλα καὶ κεκρυμμένα
 λόγια παλαιὰ, τῇδε γῇ σωτήρια. 405
 καὶ τῶν μὲν ἄλλων διάφορ' ἐστὶ θεσφάτων
 πόλλ'. ἐν δὲ πάντων γινῶμα ταυτὸν ἐμπρέπει·
 σφάξαι κελεύουσίν με παρθένον κόρη
 Δήμητρος, ἣτις ἐστὶ πατρὸς εὐγενοῦς.
 ἐγὼ δ' ἔχω μὲν, ὡς ὁρᾷς, προθυμίαν 410
 τοσὴνδ' ἐς ὑμᾶς· παῖδα δ' οὐτ' ἐμὴν κτενῶ
 οὐτ' ἄλλον ἀστῶν τῶν ἐμῶν ἀναγκάσω
 ἄκονθ'. ἐκὰν δὲ τίς κακῶς οὕτω φρονεῖ,
 ὅστις τὰ φίλτατ' ἐκ χερῶν δώσει τέκνα;
 καὶ νῦν πικρὰς ἂν συστάσεις ἂν εἰσίδοις, 415
 τῶν μὲν λεγόντων ὡς δίκαιον ἦν ξένοις
 ἰκέταις ἀρήγειν, τῶν δὲ μωρίαν ἐμὴν
 κατηγορούντων· εἰ δὲ δὴ δράσω τόδε,
 οἰκείος ἤδη πόλεμος ἐξαρτύεται.

ταῦτ' οὖν ὄρα σὺ καὶ συνεξεύρισχ' ὅπως
αὐτοί τε σωθήσεσθε καὶ πέδον τόδε,
κἀγὼ πολίταις μὴ διαβληθήσομαι.

420

οὐ γὰρ τυραννίδ' ὥστε βαρβάρων ἔχω
ἀλλ' ἦν δίκαια δρῶ, δίκαια πείσομαι.

ΧΟ. ἀλλ' ἦ πρόθυμον οὖσαν οὐκ ἐὰ θεὸς
ξένοις ἀρήγειν τήνδε χρήζουσαν πόλιν;

425

ΙΟ. ὦ τέκν', ἔοιγμεν ναυτίλοισιν, οἵτινες
χειμῶνος ἐκφυγόντες ἄγριον μένος
ἐς χεῖρα γῇ συνῆψαν, εἶτα χερσόθεν
πνοαῖσιν ἠλάθησαν ἐς πόντον πάλιν.

430

οὕτω δὲ χῆμεῖς τῇσδ' ἀπωθούμεσθα γῆς,
ἥδη πρὸς ἀκταῖς ὄντες, ὥς σεσσωσμένοι.
οἴμοι· τί δῆτ' ἔτερψας ὦ τάλαινά με
ἐλπίς τότ', οὐ μέλλουσα διατελεῖν χάριν;
συγγνωστὰ γάρ τοι καὶ τὰ τοῦδ', εἰ μὴ θέλει
κτείνειν πολιτῶν παῖδας. αἰνέσας δ' ἔχω
καὶ τάνθ'· εἰ θεοῖσι δὴ δοκεῖ τάδε

435

πράσσειν ἔμ', οὗτοι σοί γ' ἀπόλλυται χάρις.
ὦ παῖδες, ὑμῖν δ' οὐκ ἔχω τί χρήσομαι.
ποῖ τρεψόμεσθα; τίς γὰρ ἄστεπτος θεῶν;

440

ποῖον δὲ γαίας ἔρκος οὐκ ἀφίγμεθα;
ὀλούμεθ', ὦ τέκν', ἐκδοθησόμεσθα δῆ.

κἀμοῦ μὲν οὐδὲν εἴ με χρὴ θανεῖν μέλει,
πλὴν εἴ τι τέρψω τοὺς ἐμούς ἐχθροὺς θανών.

ὑμᾶς δὲ κλαίω καὶ κατοικτεῖρω, τέκνα,
καὶ τὴν γεραῖαν μητέρ' Ἀλκμήνην πατρός.

445

ὦ δυστάλαινα τοῦ μακροῦ βίου σέθεν
τλήμων δὲ κἀγὼ, πολλὰ μοχθήσας μάτην.
χρῆν χρῆν ἄρ' ἡμᾶς ἀνδρὸς εἰς ἐχθροῦ χέρας
πεσόντας αἰσχροῦς καὶ κακῶς λιπεῖν βίον.

450

ἀλλ' οἶσθ' ὅ μοι σύμπραξον; οὐχ ἅπαντα γὰρ
 πέφενγεν ἐλπίς τῶνδ' ἐμοὶ σωτηρίας.
 ἔμ' ἔκδος Ἀργείοισιν ἀντὶ τῶνδ', ἀναξ,
 καὶ μήτε κινδύνευσεν σωθήτω τέ μοι
 τέκν'. οὐ φιλεῖν δεῖ τὴν ἐμὴν ψυχὴν. 455
 μάλιστα δ' Εὐρυσθεὺς με βούλοισι' ἂν λαβὼν
 τὸν Ἡράκλειον σύμμαχον καθυβρίσαι·
 σκαιὸς γὰρ ἀνὴρ. τοῖς σοφοῖς δ' εὐκτὸν σοφῶ
 ἔχθραν συνάπτειν, μάμαθεῖ φρονήματι
 πολλῆς γὰρ αἰδοῦς κάτυχῆς τις ἂν τίχοι. 460

ΧΟ. ὦ πρέσβυ, μή νυν τήνδ' ἐπαιτιῶ πόλιν·
 τάχ' ἂν γὰρ ἡμῖν κέρδος, ἀλλ' ὅμως κακὸν
 γένοιτ' ὄνειδος ὡς ξένους προὔδωκαμεν.

ΔΗ. γενναῖα μὲν τάδ' εἶπας, ἀλλ' ἀμήχανα.
 οὐ σοῦ χατίζων δεῦρ' ἀναξ στρατηλατεῖ, 465
 τί γὰρ γέροντος ἀνδρὸς Εὐρυσθεῖ πλέον
 θανόντος; ἀλλὰ τοῦσδε βούλεται κτανεῖν.
 δεινὸν γὰρ ἐχθροῖς βλαστάνοντες εὐγενεῖς
 νεανῖαι τε καὶ πατρὸς μεμνημένοι
 λύμης· ἃ κείνον πάντα προσκοπεῖν χρεῶν. 470
 ἀλλ' εἴ τιν' ἄλλην οἶσθα καιριωτέραν
 βουλήν, ἐτοίμαξ', ὡς ἔγωγ' ἀμήχανος
 χρησμῶν ἀκούσας, εἰμὶ καὶ φόβου πλέως.

ΜΑΚΑΡΙΑ.

ξένοι, θράσος μοι μηδὲν ἐξόδοις ἐμαῖς
 προσθήτε· πρῶτον γὰρ τόδ' ἐξαιτησόμαι 475
 γυναικὶ γὰρ σιγὴ τε καὶ τὸ σωφρονεῖν
 κάλλιστον, εἴσω θ' ἥσυχον μένειν δόμων.
 τῶν σῶν δ' ἀκούσας, Ἰόλεως, στεναγμάτων,
 ἐξῆλθον, οὐ ταχθεῖσα πρεσβεύειν γένους.

ἀλλ' εἰμὶ γάρ πως πρόσφορος· μέλει δέ μοι 480
 μάλιστ' ἀδελφῶν τῶνδε, κάμαυτῆς πέρι
 θέλω πυθέσθαι, μὴ 'πὶ τοῖς πάλαι κακοῖς
 προσκείμενόν τι πῆμα σὴν δάκνει φρένα.

ΙΟ. ὦ παῖ, μάλιστα σ' οὐ νεωστὶ δὴ τέκνων 485
 τῶν Ἡρακλείων ἐνδίκως αἰνεῖν ἔχω.

ἡμῖν δὲ δόξας εὖ προχωρήσαι δόμος
 πάλιν μεθέστηκε· αὐθις ἐς τὰ μῆχανον
 χρησμῶν γὰρ ῥόδους φησι σημαίνειν ὅδε
 οὐ ταῦρον οὐδὲ μόσχον, ἀλλὰ παρθένον
 σφάζει κελεύειν πατρὸς ἥτις εὐγενοῦς, 490

εἰ χρὴ μὲν ἡμᾶς, χρὴ δὲ τήνδ' εἶναι πόλιν.
 ταῦτ' οὖν ἀμνηχανοῦμεν· οὔτε γὰρ τέκνα
 σφάζειν ὅδ' αὐτοῦ φησιν οὔτ' ἄλλου τινός.
 κάμοι λέγει μὲν οὐ σαφῶς, λέγει δέ πως,
 εἰ μὴ τι τούτων ἐξαμνηχανήσομεν, 495

ἡμᾶς μὲν ἄλλην γαῖαν εὐρίσκειν τινὰ,
 αὐτὸς δὲ σῶσαι τήνδε βούλεται χθόνα.

ΜΑ. ἐν τῷδε καχόμεσθα σωθῆναι λόγῳ;

ΙΟ. ἐν τῷδε, τᾶλλα γ' εὐτυχῶς πεπραγότες.

ΜΑ. μὴ νυν τρέσης ἔτ' ἐχθρὸν Ἀργεῖον δόρυ· 500

ἐγὼ γὰρ αὐτὴ πρὶν κελευσθῆναι, γέρον,
 θνήσκειν ἐτοίμη καὶ παρίστασθαι σφαγῇ.
 τί φήσομεν γὰρ, εἰ πόλις μὲν ἀξιοῖ
 κίνδυνον ἡμῶν οὔνεκ' αἵρεσθαι μέγαν,
 αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόνους, 505

παρὸν σεσῶσθαι, φευξόμεσθα μὴ θανεῖν;
 οὐ δῆτ', ἐπεὶ τοι καὶ γέλωτος ἄξια,
 στένειν μὲν ἰκέτας δαιμόνων καθημένους,
 πατρὸς δ' ἐκείνου φύντας οὐ πεφύκαμεν,
 κακοὺς ὀρᾶσθαι· ποῦ τὰδ' ἐν χρηστοῖς πρέπει; 510

Symt

κάλλιον, οἶμαι, τῆσδ', ἃ μὴ τύχοι ποτέ,
 πόλεως ἀλούσης χεῖρας εἰς ἐχθρῶν πεσεῖν,
 κᾶπειτα δεινὰ πατρὸς οὖσαν εὐγενοῦς
 παθοῦσαν Ἰδιδην μηδὲν ἦσσαν εἰσιδεῖν.

ἀλλ' ἐκπεσοῦσα τῆσδ' ἀλητεύσω χθονὸς,
 κούκ αἰσχυνοῦμαι δῆτ', εἴαν δὴ τις λέγῃ,
 τί δεῦρ' ἀφίκεσθ' ἱκεσίοισι σὺν κλάδοις,
 αὐτοὶ φιλοψυχοῦντες; ἔξιτε χθονός·

κακοὺς γὰρ ἡμεῖς οὐ προσωφελήσομεν.
 ἀλλ' οὐδὲ μέντοι, τῶνδε μὲν τεθνηκότων,
 αὐτὴ δὲ σωθεῖς, ἐλπίδ' εὔ πράξειν ἔχω·
 πολλοὶ γὰρ ἤδη τῇδε προὔδοσαν φίλους.

τίς γὰρ κόρην ἔρημον ἢ δάμαρτ' ἔχειν
 ἢ παιδοποιεῖν ἐξ ἐμοῦ βουλήσεται;
 οὐκοῦν θανεῖν ἄμεινον ἢ τούτων τυχεῖν
 ἀναξίαν. ἄλλη δὲ καὶ πρέπει τινὶ

μᾶλλον τάδ', ἥτις μὴ ᾽πίσημος ὥς ἐγώ.
 ἡγεῖσθ' ὅπου δεῖ σῶμα κατθανεῖν τόδε,
 καὶ στεμματοῦτε καὶ κατάρχεσθ', εἰ δοκεῖ

νικᾶτε δ' ἐχθρούς· ἦδε γὰρ ψυχὴ πάρα
 ἐκοῦσα κούκ ἄκουσα· καὶ ἀγαγγέλλομαι
 θυήσκειν ἀδελφῶν τῶνδε κάμαντῆς ὕπερ.
 εὐρημα γάρ τοι μὴ φιλοψυχοῦς· ἐγὼ
 κάλλιστον ἠΐρηκ', εὐκλεῶς λιπεῖν βίον.

ΧΟ. φεῦ φεῦ, τί λέξω, παρθένου μέγαν λόγον
 κλύων, ἀδελφῶν ἢ πάρος θέλει θανεῖν;
 τούτων τίς ἂν λέξειε γενναίους λόγους
 μᾶλλον, τίς ἂν δράσειεν ἀνθρώπων ἔτι;

ΙΟ. ὦ τέκνον, οὐκ ἔστ' ἄλλοθεν τὸ σὸν κᾶρα,
 ἀλλ' ἐξ ἐκείνου σπέρμα τῆς θείας φρενὸς
 πέφυκας Ἡρακλῆος· οὐδ' αἰσχύνομαι

515

520

525

530

535

540

τοῖς σοῖς λόγοισι, τῇ τύχῃ δ' ἀλγύνομαι.
ἀλλ' ἢ γένοιτ' ἂν ἐνδικωτέρως φράσω·
πάσας ἀδελφὰς τῇσδε δεῦρο χρῆ καλεῖν,
καὶ ἢ λαχοῦσα θνήσκέτω γένους ὑπὲρ·
σὲ δ' οὐ δίκαιον κατθανεῖν ἄνευ πάλου.

545

ΜΑ. οὐκ ἂν θάνοιμι τῇ τύχῃ λαχοῦσ' ἐγώ·
χάρις γὰρ οὐ πρόσεστι· μὴ λέξης, γέρον.
ἀλλ' εἰ μὲν ἐνδέχεσθε, καὶ βούλεσθέ μοι
χρησθαι προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγὼ
δίδωμ' ἐκούσα τοῖσδ', ἀναγκασθεῖσα δ' οὔ.

550

ΙΟ. φεῦ.
ὅδ' αὖ λόγος σοι τοῦ πρὶν εὐγενέστερος·
κάκεινος ἦν ἄριστος, ἀλλ' ὑπερφέρις
τόλμῃ τε τόλμῃ καὶ λόγῳ χρηστῷ λόγον.
οὐ μὴν κελεύω γ', οὐδ' ἀπεννέπω, τέκνον,
θνήσκειν σ'· ἀδελφοὺς δ' ὠφελεῖς θανούσα σοίς.

555

ΜΑ. σοφῶς κελεύεις· μὴ τρέσης μιάσματος
τούμου μετασχεῖν, ἀλλ' ἐλευθέρως θάνω.
ἔπου δέ, πρέσβυ· σῇ γὰρ ἐνθανεῖν χερὶ
θέλω· πέπλοις δὲ σῶμ' ἐμὸν κρύψον παρών·
ἐπεὶ σφαγῆς γε πρὸς τὸ δεινὸν εἴμ' ἐγὼ,
εἴπερ πέφυκα πατρὸς οὐπὲρ εὐχομαι.

560

ΙΟ. οὐκ ἂν δυναίμην σῶ παρεστάναι μόρφ.

ΜΑ. σὺ δ' ἀλλὰ τοῦδε χρῆζε, μή μ' ἐν ἀρσένων,
ἀλλ' ἐν γυναικῶν χερσὶν ἐκπνεῦσαι βίον.

565

ΔΗ. ἔσται τάδ', ὦ τάλαινα παρθένων· ἐπεὶ
κάμοι τόδ' αἰσχρὸν, μή σε κοσμήσαι καλῶς,
πολλῶν ἑκατι, τῆς τε σῆς εὐψυχίας
καὶ τοῦ δικαίου· τλημονεστάτην δὲ σὲ
πασῶν γυναικῶν εἶδον ὀφθαλμοῖς ἐγώ.
ἀλλ' εἴ τι βούλει τούσδε τὸν γέροντά τε,

570

χώρει προσειπούς' ὕστατον πρόσφθεγμα δῆ.

- ΜΑ. ὦ χαῖρε, πρέσβυ, χαῖρε, καὶ δίδασκέ μοι
 τοιούσδε τούσδε παῖδας, ἐς τὸ πᾶν σοφούς, 575
 ὥσπερ σὺ· μηδὲν μᾶλλον ἀρκέσουσι γάρ.
 πειρῶ δὲ σῶσαι μὴ θανεῖν πρόθυμος ὢν
 σοὶ παῖδές ἐσμεν· σαῖν χεροῖν τεθράμμεθα.
 ὀρᾶς δὲ καὶ μὲ τὴν ἐμὴν ὥραν γάμου
 διδοῦσαν ἀντὶ τῶνδε κατθανουμένην. 580
 ὑμεῖς τ', ἀδελφῶν ἢ παροῦς' ὁμιλία,
 εὐδαιμονοῖτε, καὶ γένοιθ' ὑμῖν ὅσων
 ἢ μὴ πάροιθεν καρδία σφαγήσεται.
 καὶ τὸν γέροντα τὴν τ' ἔσω γραῖαν δόμων
 τιμᾶτε πατρὸς μητέρ' Ἀλκμήνην ἐμοῦ 585
 ξένους τε τούσδε. καὶν ἀπαλλαγὴ πόνων
 καὶ νόστος ὑμῖν εὐρεθῇ ποτ' ἐκ θεῶν,
 μέμνησθε τὴν σώτειραν ὡς θάψαι χρεῶν·
 κάλλιστά τοι δίκαιον· οὐ γὰρ ἐνδεὴς
 ὑμῖν παρέστην, ἀλλὰ προὔθανον γένους. 590
 τὰδ' ἀντὶ παίδων ἐστὶ μοι κειμήλια
 καὶ παρθενείας, εἴ τι δὴ κατὰ χθονός·
 εἴη γε μέντοι μηδέν. εἰ γὰρ ἔξομεν
 κακῇ μερίμνας οἱ θανούμενοι βροτῶν,
 οὐκ οἶδ' ὅποι τις τρέψεται· τὸ γὰρ θανεῖν 595
 κακῶν μέγιστον φάρμακον νομίζεται.
- ΙΟ. ἀλλ', ὦ μέγιστον ἐκπρέπουσ' εὐψυχία,
 πασῶν γυναικῶν, ἴσθι, τιμιωτάτη
 καὶ ζῶς' ὑφ' ἡμῶν καὶ θανούσ' ἔσει πολὺ·
 καὶ χαῖρε· δυσφημεῖν γὰρ ἄξομαι θεῶν, 600
 ἢ σὸν κατῆρκται σῶμα, Δήμητρος κόρην.
 ὦ παῖδες, οἰχόμεσθα· λύεται μέλη
 λύπη· λῖβεσθε κεῖς ἔδραν μ' ἐρείσατε

αὐτοῦ πέπλοισι τοῖσδε κρύψαντες, τέκνα.
ὥς οὔτε τούτοις ἥδομαι πεπραγμένοις, 605
χρησμοῦ τε μὴ κρανθέντος οὐ βιώσιμον·
μείζων γὰρ ἄτη· συμφορὰ δὲ καὶ τάδε.

ΧΟ. οὐτινά φημι θεῶν ἄτερ ὄλβιον, οὐ βαρύποτμον
ἄνδρα γενέσθαι, [στρ.
οὐδὲ τὸν αὐτὸν αἰὲ βεβάναι δόμον 610
εὐτυχίᾳ· παρὰ δ' ἄλλαν ἄλλα
μοῖρα διώκει·
τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ᾤκισε,
τὸν δ' ἄλλήταν εὐδαίμονα τεύχει.
μόρσιμα δ' οὔτι φυγεῖν θέμις· οὐ σοφία τις
ἀπώσεται· 615
ἀλλὰ μάταν ὁ πρόθυμος αἰὲ πόνον ἔξει.
ἀλλὰ σὺ μὴ προπίτνων τὰ θεῶν φέρε, μηδ'
ὑπεράλγει [ἀντιστρ.
φροντίδα λύπα· 620
εὐδόκιμον γὰρ ἔχει θανάτου μέρος
ἅ μελέα πρό τ' ἀδελφῶν καὶ γᾶς,
οὐδ' ἀκλεῆς νιν
δόξα πρὸς ἀνθρώπων ὑποδέξεται·
αἱ δ' ἀρετὰ βαίνει διὰ μόχθων· 625
ἄξια μὲν πατρὸς, ἄξια δ' εὐγενίας τάδε γίγνεται.
εἰ δὲ σέβεις θανάτους ἀγαθῶν, μετέχω σοι.

ΘΕΡΑΠΩΝ.

ὦ τέκνα, χαίρετ'. Ἰόλεως δὲ ποῦ γέρων 630
μήτηρ τε πατρὸς τῇσδ' ἔδρας ἀποστατεῖ;
ΙΟ. πάρεσμεν, οἷα δὴ γ' ἐμοῦ παρουσία.
ΘΕ. τί χρῆμα κεῖσαι καὶ κατηφές ὅμμ' ἔχεις;
ΙΟ. φροντίς τις ἦλθ' οἰκεῖος, ἧ συνειχόμεν.

- ΘΕ. ἔπαιρέ νυν σεαυτὸν, ὄρθωσον κάρα. 635
 ΙΟ. γέροντές ἐσμεν κοῦδαμῶς ἐρρώμεθα.
 ΘΕ. ἦκω γε μέντοι χάρμα σοι φέρων μέγα.
 ΙΟ. τίς δ' εἰ σύ; ποῦ σοι συντυχὼν ἀμνημονῶ;
 ΘΕ. Ὕλλου πενέστης· οὐ με γινώσκεις ὀρών;
 ΙΟ. ὦ φίλταθ', ἦκεις ἄρα σωτὴρ νῶν βλάβης; 640
 ΘΕ. μάλιστα· καὶ πρὸς γ' εὐτυχεῖς τὰ νῦν τάδε.
 ΙΟ. ὦ μήτερ ἐσθλοῦ παιδὸς, Ἀλκμήνην λέγω,
 ἔξελθ', ἄκουσον τούσδε φιλτάτους λόγους.
 πάλαι γὰρ ὠδίνουσα τῶν ἀφιγμένων
 ψυχὴν ἐτήκου νόστος εἰ γενήσεται. 645

ΑΛΚΜΗΝΗ.

- τί χρῆμ' αὐτῆς πᾶν τόδ' ἐπλήσθη στέγος;
 Ἰόλαε, μὼν τίς σ' αὖ βιάζεται παρῶν
 κῆρυξ ἀπ' Ἀργούς; ἀσθενὴς μὲν ἦ γ' ἐμὴ
 ῥώμη, τοσόνδε δ' εἰδέναι σε χρὴ, ξένε,
 οὐκ ἔστ' ἄγειν σε τούσδ' ἐμοῦ ζώσης ποτέ. 650
 ἦ τᾶρ' ἐκείνου μὴ νομιζοίμην ἐγὼ
 μήτηρ ἔτ'· εἰ δὲ τῶνδε προσθίξει χερὶ,
 δυοῖν γερόντοιιν οὐ καλῶς ἀγωνιεῖ.
 ΙΟ. θάρσει, γεραιὰ, μὴ τρέσης, οὐκ Ἀργόθεν
 κῆρυξ ἀφίκται, πολεμίους λόγους ἔχων. 655
 ΑΛ. τί γὰρ βοὴν ἔστησας ἄγγελον φόβου;
 ΙΟ. σὲ, πρόσθε ναοῦ τοῦδ' ὅπως βαλὴς πέλας.
 ΑΛ. οὐκ ἦσμεν ἡμεῖς ταῦτα· τίς γάρ ἐσθ' ὅδε;
 ΙΟ. ἦκοντα παῖδα παιδὸς ἀγγέλλει σέθεν.
 ΑΛ. ὦ χαῖρε καὶ σὺ τοῖσδε τοῖς ἀγγέλμασιν. 660
 αὐτὰρ τί χώρα τῇδε προσβαλὼν πόδα
 ποῦ νῦν ἄπεστι; τίς νιν εἶργε συμφορὰ
 σὺν σοὶ φανέντα δεῦρ' ἐμὴν τέρψαι φρένα;

- ΘΕ. στρατὸν καθίζει τάσσεται. θ' ὃν ἦλθ' ἔχων.
 ΑΛ. τοῦδ' οὐκέθ' ἡμῖν τοῦ λόγου μέτεστι δῆ. 665
 ΙΟ. μέτεστιν' ἡμῶν δ' ἔργον ἱστορεῖν τάδε.
 ΘΕ. τί δῆτα βούλει τῶν πεπραγμένων μαθεῖν;
 ΙΟ. πόσον τι πλήθος συμμάχων πάρεστ' ἔχων;
 ΘΕ. πολλούς· ἀριθμὸν δ' ἄλλον οὐκ ἔχω φράσαι.
 ΙΟ. ἴσασιν, οἶμαι, ταῦτ' Ἀθηναίων πρόμοι. 670
 ΘΕ. ἴσασι· καὶ δὴ λαιὸν ἕστηκεν κέρας.
 ΙΟ. ἤδη γὰρ ὡς ἐς ἔργον ὥπλισται στρατός;
 ΘΕ. καὶ δὴ παρήκται σφάγια τάξεων πάρος.
 ΙΟ. πόσον τι δ' ἔστ' ἄπωθεν Ἀργεῖον δόρυ;
 ΘΕ. ὥστ' ἐξορᾶσθαι τὸν στρατηγὸν ἐμφανῶς. 675
 ΙΟ. τί δρῶντα; μὴν τάσσοντα πολεμίων στίχας;
 ΘΕ. ἡκάζομεν ταῦτ'· οὐ γὰρ ἐξηκούομεν.
 ἀλλ' εἰμ'· ἐρήμους δεσπότας τοῦμὸν μέρος
 οὐκ ἂν θέλοιμι πολεμίοισι συμβαλεῖν.
 ΙΟ. κἄγωγε σὺν σοί· ταῦτ' ἂν φροντίζομεν, 680
 φίλοις παρόντες, ὡς ἔοιγμεν, ὠφελεῖν.
 ΘΕ. ἦκιστα πρὸς σοῦ μῶρον ἦν εἰπεῖν ἔπος.
 ΙΟ. καὶ μὴ μετασχεῖν γ' ἀλκίμου μάχης φίλοις.
 ΘΕ. οὐκ ἔστ' ἐν ὄψει τραῦμα, μὴ δρώσης χερός.
 ΙΟ. τί δ'; οὐ θένοίμιν κἂν ἐγὼ δι' ἀσπίδος; 685
 ΘΕ. θένοις ἂν, ἀλλὰ πρόσθεν αὐτὸς ἂν πέσοις.
 ΙΟ. οὐδεὶς ἔμ' ἐχθρῶν προσβλέπων ἀνέξεται.
 ΘΕ. οὐκ ἔστιν, ὦ τᾶν, ἢ ποτ' ἦν ῥώμη σέθεν.
 ΙΟ. ἀλλ' οὖν μαχοῦμαί γ' ἀριθμὸν οὐκ ἐλάσσοσι.
 ΘΕ. σμικρὸν τὸ σὸν σήκωμα προστίθης φίλοις. 690
 ΙΟ. μή τοί μ' ἔρυκε δρᾶν παρεσκευασμένον.
 ΘΕ. δρᾶν μὲν σύ γ' οὐχ οἷός τε, βούλεσθαι δ' ἴσως.
 ΙΟ. ὡς μὴ μενοῦντα τᾶλλα σοι λέγειν πάρα.
 ΘΕ. πῶς οὖν ὀπλίταις τευχέων ἄτερ φανεῖ;

- ΙΟ. ἔστ' ἐν δόμοισιν ἔνδον αἰχμάλωθ' ὅπλα 695
τοῖσδ', οἷσι χρησόμεσθα ἀποδώσομεν
ζῶντες· θανόντας δ' οὐκ ἀπαιτήσῃ θεός.
ἀλλ' εἴσιθ' εἴσω καὶ πασσάλων ἐλὼν
ἐνεγχε' ὀπλίτην κόσμον ὡς τάχιστα μοι.
αἰσχροὺν γὰρ οἰκούρημα γίγνεται τόδε, 700
τοὺς μὲν μάχεσθαι, τοὺς δὲ δειλία μένειν.
- ΧΟ. λῆμα μὲν οὐπω στόρνυσι χρόνος
τὸ σὸν, ἀλλ' ἡβᾶ· σῶμα δὲ φρουδον.
τί πονεῖς ἄλλως; ἂ σέ μὲν βλάψει,
σμικρὰ δ' ὀνήσει πόλιν ἡμετέραν. 705
χρὴ γνωσιμαχεῖν σὴν ἡλικίαν,
τὰ δ' ἀμήχαν' ἔαν. οὐκ ἔστιν ὅπως
ἤβην κτήσῃ πάλιν αὐθις.
- ΑΛ. τί χρήμα μέλλεις σῶν φρενῶν οὐκ ἔνδον ὦν
λιπεῖν μ' ἔρημον σὺν τέκνοισι τοῖς ἐμοῖς; 710
- ΙΟ. ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρὴ τούτων μέλειν.
- ΑΛ. τί δ', ἦν θάνης σὺ, πῶς ἐγὼ σωθήσομαι;
- ΙΟ. παιδὸς μελήσει παισὶ τοῖς λελειμμένοις.
- ΑΛ. ἦν δ' οὖν, ὃ μὴ γένοιτο, χρήσονται τύχη;
- ΙΟ. οἶδ' οὐ προδώσουσίν σε, μὴ τρέσῃς, ξένοι. 715
- ΑΛ. τοσόνδε γάρ τοι θάρσος, οὐδὲν ἄλλ' ἔχω.
- ΙΟ. καὶ Ζηνὶ τῶν σῶν, οἶδ' ἐγὼ, μέλει πόνων.
- ΑΛ. φεῦ·
Ζεὺς ἐξ ἐμοῦ μὲν οὐκ ἀκούσεται κακῶς·
εἰ δ' ἐστὶν ὅσιος αὐτὸς οἶδεν εἰς ἐμέ.
- ΘΕ. ὅπλων μὲν ἤδη τήνδ' ὀρᾷς παντευχίαν, 720
φθάνοις δ' ἂν οὐκ ἂν τοῖσδε σὸν κρύπτων δέμας.
ὡς ἐγγυὺς ἀγῶν, καὶ μάλιστ' Ἄρης στυγεῖ
μέλλοντας· εἰ δὲ τευχέων φοβεῖ βάρος,
νῦν μὲν πορεύου γυμνός, ἐν δὲ τάξεσιν

- κόσμῳ πυκάζου τῷδ'· ἐγὼ δ' οἴσω τέως. 725
- ΙΟ. καλῶς ἔλεξας· ἀλλ' ἐμοὶ πρόχειρ' ἔχων
τεύχη κόμιζε, χειρὶ δ' ἔνθεσ' ὀξύνη,
λαιόν τ' ἔπαιρε πῆχυν, εὐθύνων πόδα.
- ΘΕ. ἦ παιδαγωγεῖν γὰρ τὸν ὀπλίτην χρεών;
- ΙΟ. ὄρνιθος οὔνεκ' ἀσφαλῶς πορευτέον. 730
- ΘΕ. εἴθ' ἦσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἶ.
- ΙΟ. ἔπειγε· λειφθεὶς δεινὰ πείσομαι μάχης.
- ΘΕ. σύ τοι βραδύνεις κοῦκ ἐγὼ δοκῶν τι δρᾶν.
- ΙΟ. οὐκουν ὀρᾶς μου κῶλον ὥς ἐπείγεται;
- ΘΕ. ὀρῶ δοκοῦντα μᾶλλον ἢ σπεύδοντά σε. 735
- ΙΟ. οὐ ταῦτ' ἀλέξεις, ἡνίκ' ἂν λεύσσης μ' ἐκεῖ.
- ΘΕ. τί δρῶντα; βουλοίμην δ' ἂν εὐτυχοῦντά γε.
- ΙΟ. δι' ἀσπίδος θείνοντα πολεμίων τινά.
- ΘΕ. εἰ δὴποθ' ἥξομέν γε. τοῦτο γὰρ φόβος.
- ΙΟ. φεῦ·
εἴθ', ὦ βραχίων, οἶον ἡβήσαντά σε 740
μεμνήμεθ' ἡμεῖς, ἡνίκα ξὺν Ἡρακλεῖ
Σπάρτην ἐπόρθεις, σύμμαχος γένοίό μοι
τοιούτος, οἷος ἂν τροπὴν Εὐρυσθέως
θείην· ἐπεὶ τοι καὶ κακὸς μένειν δόρυ.
ἔστιν δ' ἐν ὄλβῳ καὶ τόδ' οὐκ ὀρθῶς ἔχον, 745
εὐψυχίας δόκησις· οἴομεσθα γὰρ
τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι καλῶς.
- ΧΟ. γὰ καὶ παννύχιος σελάνα στρ.
καὶ λαμπρόταται θεοῦ
φαεσιμβρότου αὐγαί,
ἀγγελίαν μοι ἐνέγκαιτ',
ἱακχήσατε δ' οὐρανῷ
καὶ παρὰ θρόνον ἀρχέταν
γλαυκᾶς τ' ἐν Ἀθήνας.

μέλλω τᾶς πατριώτιδος γᾶς, 755
 μέλλω περὶ τῶν δόμων
 ἰκέτας ὑποδεχθεῖς,
 κίνδυνον πολιῷ τεμεῖν σιδάρῳ.
 δεινὸν μὲν πόλιν ὥς Μυκῆνας ἀντιστρ.
 εὐδαίμονα καὶ δορὸς 760
 πολυαίνετον ἀλκᾷ
 μῆνιν ἐμᾷ χθονὶ κεύθειν
 κακὸν δ' ὦ πόλις, εἰ ξένους
 ἰκτῆρας παραδώσομεν
 κελεύσμασιν Ἄργους. 765
 Ζεὺς μοι ξύμμαχος, οὐ φοβοῦμαι,
 Ζεὺς μοι χάριν ἐνδίκως
 ἔχει· οὐποτε θνατῶν
 ἥσسونες παρ' ἐμοὶ θεοὶ φανοῦνται.
 ἀλλ', ὦ πότνια, σὸν γὰρ οὐδας στρ. 770
 γᾶς σὸν καὶ πόλις, ἧς σὺ μάτηρ
 δέσποινά τε καὶ φύλαξ,
 πόρευσον ἄλλα τὸν οὐ δικαίως
 τᾷδ' ἐπάγοντα δορυσσόητα
 στρατὸν Ἀργόθεν οὐ γὰρ ἐμᾷ γ' ἀρετᾷ 775
 δίκαιός εἰμ' ἐκπεσεῖν μελάρων.
 ἐπεὶ σοι πολύθυστος αἰὲ ἀντιστρ.
 τιμὰ κραίνεται, οὐδὲ λήθει
 μηνῶν φθινὰς ἀμέρα,
 νέων τ' αἰοδαὶ χορῶν τε μολπαί. 780
 ἀνεμόεντι δὲ γᾶς ἐπ' ὄχθῳ
 ὀλολύγματα παννυχίοις ὑπὸ παρ-
 θένων ἱακχεῖ ποδῶν κρότοισιν.

ΘΕ. δέσποινα, μύθους σοὶ τε συντομωτάτους
 κλύειν ἐμοὶ τε τῷδε καλλίστους, φέρω. 785

νικῶμεν ἐχθροὺς, καὶ τροπαῖ' ἰδρύνεται
παντευχίαν ἔχοντα πολεμίων σέθεν.

ΑΛ. ὦ φίλταθ', ἥδε σ' ἡμέρα διήλασεν
ἤλευθερώσθαι τοῖσδε τοῖς ἀγγέλμασιν.
μιᾷς δέ μ' οὐπω συμφορᾷς ἐλευθεροῖς· 790
φόβος γὰρ εἴ μοι ζῶσιν οὓς ἐγὼ θέλω.

ΘΕ. ζῶσιν μέγιστόν γ' εὐκλεεῖς κατὰ στρατόν.

ΑΛ. ὁ μὲν γέρων οὖν ἔστιν Ἰόλεως ἔτι;

ΘΕ. μάλιστα, πράξας γ' ἐκ θεῶν κάλλιστα δῆ.

ΑΛ. τί δ' ἔστι; μῶν τι κεδνὸν ἠγωνίζετο; 795

ΘΕ. νέος μεθέστηκε' ἐκ γέροντος αὐθις αὖ.

ΑΛ. θαυμάστ' ἔλεξας· ἀλλὰ σ' εὐτυχῇ φίλων
μάχης ἀγῶνα πρῶτον ἀγγεῖλαι θέλω.

ΘΕ. εἰς μου λόγος σοι πάντα σημανεῖ τάδε·
ἐπεὶ γὰρ ἀλλήλοισιν ὀπλίτην στρατὸν 800
κατὰ στόμ' ἐκτείνοντες ἀντετάξαμεν,
ἐκβὰς τεθρίππων Ἔλλος ἀρμάτων πόδα,
ἔστη μέσοισιν ἐν μεταιχμίοις δορός.

κᾶπειτ' ἔλεξεν, ὦ στρατήγ', ὃς Ἀργόθεν
ἦκεις, τί τήνδε γαῖαν οὐκ εἰάσαμεν; 805

καὶ τὰς Μυκήνας οὐδὲν ἐργάσει κακὸν
ἀνδρὸς στερήσας· ἀλλ' ἐμοὶ μόνος μόνῳ
μάχην συνάψας, ἥ κτανὼν ἄγου λαβὼν
τοὺς Ἡρακλείους παῖδας, ἥ θανὼν ἐμοὶ
τιμὰς πατρώους καὶ δόμους ἔχειν ἄφες. 810

στρατὸς δ' ἐπήνεσ', ἔς τ' ἀπαλλαγὰς πόνων
καλῶς λελέχθαι μῦθον ἔς τ' εὐψυχίαν·
ὁ δ' οὔτε τοὺς κλύοντας αἰδεσθεῖς λόγων
οὔτ' αὐτὸς αὐτοῦ δειλίαν, στρατηγὸς ὢν,
ἐλθεῖν ἐτόλμησ' ἐγγὺς ἀλκίμου δορός, 815
ἀλλ' ἦν κάκιστος· εἶτα τοιοῦτος γεγῶς

τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους.
 Ὕλλος μὲν οὖν ἀπώχετ' ἐς τάξιν' πάλιν
 μάντεις δ', ἐπειδὴ μονομάχου δι' ἀσπίδος
 διαλλαγὰς ἔγνωσαν οὐ τελουμένας, 820
 ἔσφαζον, οὐκ ἔμελλον, ἀλλ' ἀφίεσαν
 λαιμῶν βροτείων εὐθύς οὖριον φόνον.
 οἱ δ' ἄρματ' εἰσέβαινον, οἱ δ' ὑπ' ἀσπίδων
 πλευραῖς ἔκρυπτον πλευρ'. Ἀθηναίων δ' ἄναξ
 στρατῷ παρήγγελλ' οἷα χρή τὸν εὐγενή· 825
 "ὦ ξυμπολῖται, τῇ τε βοσκούσῃ χθονὶ
 καὶ τῇ τεκούσῃ νῦν τιν' ἀρκέσαι χρεῶν."
 ὁ δ' αὖ τό τ' Ἄργος μὴ καταισχύναι θέλειν
 καὶ τὰς Μυκήνας συμμάχους ἐλίσσεται.
 ἐπεὶ δ' ἐσήμην' ὄρθιον Τυρσηνικῇ 830
 σάλπιγγι, καὶ συνῆψαν ἀλλήλοις μάχην,
 πόσον τιν' αὐχεῖς πάταγον ἀσπίδων βρέμειν,
 πόσον τινὰ στεναγμὸν οἰμωγὴν θ' ὁμοῦ;
 τὰ πρῶτα μὲν νυν πίτυλος Ἀργείου δορὸς
 ἐρρήξαθ' ἡμᾶς· εἴτ' ἐχώρησαν πάλιν. 835
 τὸ δεύτερον δὲ ποὺς ἐπαλλαχθεὶς ποδὶ,
 ἀνὴρ δ' ἐπ' ἀνδρὶ σταῖς, ἐκαρτέρει μάχῃ·
 πολλοὶ δ' ἔπιπτον. ἦν δὲ δύο κελεύσματα, 840
 ὦ τὰς Ἀθήνας, ὦ τὸν Ἀργείων γῆν
 σπείροντες, οὐκ ἀρήξετ' αἰσχύνην πόλει;
 μόλις δὲ πάντα δρῶντες οὐκ ἄτερ πόνων
 ἐτρεψάμεσθ' Ἀργεῖον ἐς φυγὴν δόρυ.
 κἀνταῦθ' ὁ πρέσβυς Ὕλλον ἐξορμώμενον
 ἰδὼν, ὀρέξας ἰκέτευσε δεξιᾶν 845
 Ἰόλαος ἐμβῆσαί νιν ἵππειον δίφρον.
 λαβὼν δὲ χερσὶν ἡνίας Εὐρυσθέως
 πῶλοις ἐπεῖχε. τὰπὸ τοῦδ' ἤδη κλύων

λέγοιμ' ἂν ἄλλων, δεῦρο δ' αὐτὸς εἰσιδών.
 Παλληνίδος γὰρ σεμνὸν ἐκπερῶν πάγον
 δίας Ἀθάνας, ἄρμ' ἰδὼν Εὐρυσθέως, 850
 ἠράσαθ' Ἥβη Ζηνί θ', ἡμέραν μίαν
 νέος γενέσθαι καποτίσασθαι δίκην
 ἐχθρούς· κλύειν δὴ θαύματος πάρεστί σοι.
 δισσὼ γὰρ ἀστέρ' ἵππικοῖς ἐπὶ ζυγοῖς
 σταθέντ' ἔκρυσαν ἄρμα λυγαίῳ νέφει 855
 σὸν δὴ λέγουσι παῖδά γ' οἱ σοφώτεροι
 Ἥβην θ'· ὁ δ' ὄρφνης ἐκ δυσαιθρίου νέων
 βραχιόνων ἔδειξεν ἡβητὴν τύπον.
 αἰρεῖ δ' ὁ κλεινὸς Ἰόλεως Εὐρυσθέως
 τέτρωρον ἄρμα πρὸς πέτραις Σκειρωνίσι. 860
 δεσμοῖς τε δήσας χεῖρας ἀκροθίνιον
 κάλλιστον ἥκει τὸν στρατηλάτην ἄγων,
 τὸν ὄλβιον πάροιθε· τῇ δὲ νῦν τύχη
 βροτοῖς ἅπασι λαμπρὰ κηρύσσει μαθεῖν,
 τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν, πρὶν ἂν 865
 θανόντ' ἴδῃ τις· ὥς ἐφήμεροι τύχαι.

ΧΟ. ὦ Ζεῦ τροπαίε, νῦν ἐμοὶ δεινοῦ φόβου
 ἐλεύθερον πάρεστιν ἡμαρ εἰσιδεῖν.

ΑΛ. ὦ Ζεῦ, χρόνῳ μὲν τᾶμ' ἐπεσκέψω κακά·
 χάριν δ' ὅμως σοι τῶν πεπραγμένων ἔχω. 870
 καὶ παῖδα τὸν ἐμὸν πρόσθεν οὐ δοκούσ' ἐγὼ
 θεοῖς ὀμιλεῖν νῦν ἐπίσταμαι σαφῶς.
 ὦ τέκνα, νῦν δὴ νῦν ἐλεύθεροι πόνων,
 ἐλεύθεροι δὲ τοῦ κακῶς ὀλουμένου
 Εὐρυσθέως ἔσεσθε, καὶ πόλιν πατρὸς 875
 ὄψεσθε, κλήρους δ' ἐμβατεύσετε χθονὸς,
 καὶ θεοῖς πατρώοις θύσεθ', ὧν ἀπειργμένοι
 ξένοι πλανήτην εἴχετ' ἄθλιον βίον.

ἀτὰρ τί κεύθων Ἰόλεως σοφόν ποτε
 Εὐρυσθέως ἐφείσαθ' ὥστε μὴ κτανεῖν
 λέξον· παρ' ἡμῖν μὲν γὰρ οὐ σοφὸν τόδε,
 ἐχθροὺς λαβόντα μάποτίσασθαι δίκην.

880

ΘΕ. τὸ σὸν προτιμῶν, ὥς νιν ὀφθαλμοῖς ἴδοις

κρατοῦντα

κρατοῦσα καὶ σῇ δεσποτούμενον χερί.
 οὐ μὴν ἐκόντα γ' αὐτόν, ἀλλὰ πρὸς βίαν
 ἔξευξ' ἀνάγκη· καὶ γὰρ οὐκ ἐβούλετο
 ζῶν ἐς σὸν ἐλθεῖν ὄμμα καὶ δοῦναι δίκην.

885

ἀλλ', ὦ γεραιὰ, χαῖρε, καὶ μέμνησό μοι
 ὃ πρῶτον εἶπας, ἥνικ' ἤρχόμην λόγου·
 ἐλευθέρωσόν μ'· ἐν δὲ τοῖς τοιοῖσδε χρή
 ἀψευδὲς εἶναι τοῖσι γετναίοις στόμα.

890

ΧΟ. ἐμοὶ χορὸς μὲν ἥδης, εἰ λίγεια

στρ.

λωτοῦ χάρις εἰνὶ δαιτὶ,
 εἴη τ' εὐχαρις Ἀφροδίτῃ·
 τερπνὸν δέ τι καὶ φίλων ἄρ'
 εὐτυχίαν ιδέσθαι

895

τῶν πάρος οὐ δοκούντων.

πολλὰ γὰρ τίκτει

Μοῖρα τελεσσιδώτειρ'

Αἰὼν τε Κρόνου παῖς.

900

ἔχεις ὁδόν τιν', ὦ πόλις, δίκαιον

ἀντιστρ.

οὐ χρή ποτε τόδ' ἀφελέσθαι,

τιμᾶν θεούς· ὃ δὲ μὴ σε φάσκων

ἐγγυὲς μανιῶν ἐλαύνει,

δεικνυμένων ἐλέγχων

905

τῶνδ'. ἐπίσημα γάρ τοι

θεὸς παραγγέλλει,

τῶν ἀδίκων παραιρῶν

φρονήματος ἀεί.

ἔστιν ἐν οὐρανῷ βεβακῶς στρ. 910
 τεὸς γόνος, ᾧ γεραιὰ,
 φεύγω λόγον ὡς τὸν "Αἰδα
 δόμον κατέβα, πυρὸς
 δεινᾷ φλογὶ σῶμα δαισθεῖς,
 "Ηβας τ' ἐρατὸν χροῖζει 915
 λέχος χρυσέαν κατ' αὐλάν.
 ᾧ Ὑμέναιε, δισσοὺς
 παῖδας Διὸς ἡξίωσας.
 συμφέρεται τὰ πολλὰ πολλοῖς· ἀντιστρ.
 καὶ γὰρ πατρὶ τῶνδ' Ἀθάναν 920
 λέγουσ' ἐπίκουρον εἶναι,
 καὶ τούσδε θεῆς πόλις
 καὶ λαὸς ἔσωσε κείνας,
 ἔσχευ δ' ὕβριν ἀνδρὸς, ᾧ θυ-
 μὸς ἦν πρὸ δίκας βίαιος. 925
 μήποτ' ἐμοὶ φρόνημα
 ψυχὰ τ' ἀκόρεστος εἴη.

ΑΓΓΕΛΟΣ.

δέσποιν', ὁρᾷς μὲν, ἀλλ' ὅμως εἰρήσεται,
 Εὐρυσθέα σοι τόνδ' ἄγοντες ἤκομεν,
 ἄελπτον ὄψιν, τῷδέ τ' οὐχ ἦσσον τυχεῖν· 930
 οὐ γάρ ποτ' ἠὔχει χεῖρας ἵξεσθαι σέθεν,
 ὅτ' ἐκ Μυκηνηῶν πολυπόνῳ σὺν ἀσπίδι
 ἔστειχε, μείζω τῆς δίκης φρονῶν πολὺ,
 πέρσων Ἀθήνας. ἀλλὰ τὴν ἐναντίαν
 δαίμων ἔθηκε καὶ μετέστησεν τύχην. 935
 "Τλλος μὲν οὖν ὁ τ' ἐσθλὸς Ἰόλεως βρέτας
 Διὸς τροπαίου καλλίνικον ἵστασαν·
 ἐμοὶ δὲ πρὸς σὲ τόνδ' ἐπιστέλλουσ' ἄγειν,

τέρψαι θέλοντες σὴν φρέν· ἐκ γὰρ εὐτυχούς
ἡδιστον ἐχθρόν ἄνδρα δυστυχοῦνθ' ὀράν. 940

- ΑΛ. ὦ μῖσος, ἦκεις; εἰλέ σ' ἡ Δίκη χρόνῳ;
πρῶτον μὲν οὖν μοι δεῦρ' ἐπίστρεψον κára,
καὶ τλήθι τοὺς σοὺς προσβλέπειν ἐναντίον
ἐχθρούς· κρατεῖ γὰρ νῦν γε κοὐ κρατεῖς ἔτι·
ἐκείνος εἰ σὺ, βούλομαι γὰρ εἰδέναι, 945
ὃς πολλὰ μὲν τὸν ὄνθ' ὅπου ὅστις νῦν ἐμόν
παῖδ' ἠξίωσας, ὦ πανοῦργ', ἐφυβρίσαι;
τί γὰρ σὺ κείνον οὐκ ἔτλης καθυβρίσαι;
ὃς καὶ παρ' Ἑλιδην ζῶντά νιν κατήγαγες,
ὔδρας λέοντάς τ' ἐξαπολλύναι λέγων 950
ἔπεμπες; ἄλλα δ' οἷ' ἐμηχανῶ κακὰ
σιγῶ· μακρὸς γὰρ μῦθος ἂν γένοιτό μοι.
κοῦκ ἤρκεσέν σοι ταῦτα τολμήσαι μόνον,
ἀλλ' ἐξ ἀπάσης κάμει καὶ τέκν' Ἑλλάδος
ἤλαυνες, ἰκέτας δαιμόνων καθήμενους, 955
τοὺς μὲν γέροντας, τοὺς δὲ νηπίους ἔτι.
ἀλλ' ἡῦρες ἄνδρας καὶ πόλισμ' ἐλεύθερον,
οἷ σ' οὐκ ἔδεισαν. δεῖ σε κατθανεῖν κακῶς.
καὶ κερδανεῖς ἅπαντα· χρὴ γὰρ οὐχ ἅπαξ
θνήσκειν σέ, πολλὰ πῆματ' ἐξειργασμένον. 960

ΑΓ. οὐκ ἔστ' ἄνυστόν τόνδε σοι κατακτανεῖν.

ΑΛ. ἄλλως ἄρ' αὐτὸν αἰχμάλωτον εἴλομεν.
εἶργει δὲ δὴ τίς τόνδε μὴ θανεῖν νόμος;

ΑΓ. τοῖς τῆσδε χώρας προστάταισιν οὐ δοκεῖ.

ΑΛ. τί δὴ τόδ'; ἐχθροὺς τοισίδ' οὐ καλὸν κτανεῖν; 953

ΑΓ. οὐχ ὄντιν' ἂν γε ζῶνθ' ἔλωσιν ἐν μάχῃ.

ΑΛ. καὶ ταῦτα δόξανθ' Ὅλλος ἐξηνέσχετο;

ΑΓ. χρῆν δ' αὐτόν, οἶμαι, τῇδ' ἀπιστῆσαι χθονί.

ΑΛ. χρῆν τόνδε μὴ ζῆν μηδὲ φῶς ὀρᾶν ἔτι.

- ΑΓ. τότ' ἡδίκηθη πρῶτον οὐ θανὼν ὅδε. 970
 ΑΛ. οὐκοῦν ἔτ' ἐστὶν ἐν καλῷ δοῦναι δίκην ;
 ΑΓ. οὐκ ἔστι τοῦτον ὅστις ἂν κατακτάνοι.
 ΑΛ. ἔγωγε· καίτοι φημὶ καὶ μ' εἶναί τινα.
 ΑΓ. πολλὴν ἄρ' ἔξεις μέμψιν, εἰ δράσεις τόδε.
 ΑΛ. φιλῶ πόλιν τήνδ'· οὐδὲν ἀντιλεκτέον. 975
 τοῦτον δ', ἐπείπερ χεῖρας ἦλθεν εἰς ἐμὰς,
 οὐκ ἔστι θνητῶν ὅστις ἐξαιρήσεται.
 πρὸς ταῦτα τὴν θρασεῖαν ὅστις ἂν θέλῃ
 καὶ τὴν φρονοῦσαν μεῖζον ἢ γυναῖκα χρή
 λέξει· τὸ δ' ἔργον τοῦτ' ἐμοὶ πεπράξεται. 980
 ΧΟ. δεινόν τι καὶ συγγνωστόν, ὦ γύναι, σ' ἔχειν
 νεῖκος πρὸς ἄνδρα τόνδε γιγνώσκω καλῶς.

ΕΤΡΥΣΘΕΥΣ.

γύναι, σάφ' ἴσθι μὴ με θωπεύσουντά σε,
 μηδ' ἄλλο μηδὲν τῆς ἐμῆς ψυχῆς πέρι
 λέξονθ' ὅθεν χρή δειλίαν ὀφλεῖν τινα. 985
 ἐγὼ δὲ νεῖκος οὐχ ἐκὼν τόδ' ἠράμην·
 ἤδη γε σοὶ μὲν αὐτανέψιος γεγώς,
 τῷ σῷ δὲ παιδὶ συγγενῆς Ἡρακλέει.
 ἀλλ' εἴτ' ἔχρηζον εἴτε μὴ, θεὸς γὰρ ἦν,
 "Ἡρα με κάμνειν τήνδ' ἔθηκε τὴν νόσον. 990
 ἐπεὶ δ' ἐκείνῳ δυσμένειαν ἠράμην
 καὶ γνων ἀγῶνα τόνδ' ἀγωνιούμενος,
 πολλῶν σοφιστῆς πημάτων ἐγιγνόμεν,
 καὶ πόλλ' ἔτικτον νυκτὶ συνθακῶν αἰὲ
 ὅπως διώσας καὶ κατακτείνας ἐμοὺς 995
 ἐχθροὺς τὸ λοιπὸν μὴ συνοικοῖην φύβῳ,
 εἰδὼς μὲν οὐκ ἀριθμὸν, ἀλλ' ἐτητύμως
 ἄνδρ' ὄντα τὸν σὸν παῖδα· καὶ γὰρ ἐχθρὸς ὢν

- ἀκούσεται τά γ' ἐσθλὰ, χρηστὸς ὦν ἀνὴρ.
 κείνου δ' ἀπαλλαχθέντος οὐκ ἔχρην μ' ἄρα, 1000
 μισούμενον πρὸς τῶνδε καὶ ξυνειδότα
 ἔχθραν πατρώαν, πάντα κινῆσαι πέτρον,
 κτείνοντα κακβάλλοντα καὶ τεχνώμενον;
 τοιαῦτα δρῶντι τᾶμ' ἐγίγνετ' ἀσφαλῆ.
 οὐκουν σύ γ' ἂν λαβοῦσα τὰς ἐμὰς τύχας 1005
 ἔχθροῦ λέοντος δυσμενῇ βλαστήματα
 ἤλαυνες ἂν κακοῖσιν, ἀλλὰ σωφρόνως
 εἴασας οἰκεῖν Ἄργος· οὔτιν' ἂν πίθοις.
 νῦν οὖν ἐπειδὴ μ' οὐ διώλεσαν τότε
 πρόθυμον ὄντα, τοῖσιν Ἑλλήνων νόμοις 1010
 οὐχ ἀγνός εἰμι τῷ κτανόντι καθανεῖν·
 πόλις τ' ἀφῆκε σωφρονοῦσα, τὸν θεὸν
 μείζον τίουσα τῆς ἐμῆς ἔχθρας πολὺ.
 ἃ γ' εἶπας ἀντήκουσας· ἐντεῦθεν δὲ χρῆ
 τὸν προστρόπαιον τὸν τε γενναῖον καλεῖν. 1015
 οὕτω γε μέντοι τᾶμ' ἔχει· θανεῖν μὲν οὐ
 χρήζω, λιπὼν δ' ἂν οὐδὲν ἀχθοίμην βίον.
- ΧΟ. παραινέσαι σοι σμικρὸν, Ἀλκμήνη, θέλω,
 τὸν ἄνδρ' ἀφείναι τόνδ', ἐπεὶ πόλει δοκεῖ.
- ΛΛ. τί δ', ἦν θάνη τε καὶ πόλει πιθώμεθα; 1020
- ΧΟ. τὰ λῶστ' ἂν εἴη· πῶς τὰδ' οὖν γενήσεται;
- ΛΛ. ἐγὼ διδάξω ῥαδίως· κτανοῦσα γὰρ
 τόνδ' εἶτα νεκρὸν τοῖς μετελθοῦσιν φίλων
 δώσω· τὸ γὰρ σῶμ' οὐκ ἀπιστήσω χθονί·
 οὗτος δὲ δώσει τὴν δίκην θανῶν ἐμοί. 1025
- ΕΥ. κτεῖν', οὐ παραιτοῦμαί σε· τήνδε δὲ πτόλιν,
 ἐπεὶ μ' ἀφῆκε καὶ κατηδέσθη κτανεῖν,
 χρησμῷ παλαιῷ Λοξίου δωρήσομαι,
 ὅς ὠφελήσει μείζον' ἢ δοκεῖν χρόνῳ.

θανόντα γάρ με θάψεθ' οὐ τὸ μόρσιμον, 1030
 δίας πάροιθε παρθένου Παλληνίδος.

καὶ σοὶ μὲν εὖνους καὶ πόλει σωτήριος
 μέτοικος αἰεὶ κείσομαι κατὰ χθονός,
 τοῖς τῶνδε δ' ἐκγόνοισι πολεμιώτατος,
 ὅταν μόλωσι δεῦρο σὺν πολλῇ χειρὶ, 1035

χάριν προδόντες τήνδε· τοιούτων ξένων
 προὔστητε. πῶς οὖν ταῦτ' ἐγὼ πεπυσμένος
 δεῦρ' ἦλθον, ἀλλ' οὐ χρησμὸν ἡδούμην θεοῦ;

Ἦραν νομίζων θεσφάτων κρείσσω πολὺ,
 κούκ ἂν προδοῦναί μ'. ἀλλὰ μήτε μοι χοᾶς 1040
 μήθ' αἷμ' ἐάσης εἰς ἐμὸν στάξαι τάφον.
 κακὸν γὰρ αὐτοῖς νόστον ἀντὶ τῶνδ' ἐγὼ
 δώσω· διπλοῦν δὲ κέρδος ἔξετ' ἐξ ἐμοῦ,
 ὑμᾶς τ' ὀνήσω τούσδε τε βλάψω θανών.

ΑΛ. τί δῆτα μέλλετ', εἰ πόλει σωτηρίαν 1045
 κατεργάσασθαι τοῖσί τ' ἐξ ὑμῶν χρεῶν,
 κτείνειν τὸν ἄνδρα τόνδ', ἀκούοντες τάδε;
 δείκνυσι γὰρ κέλευθον ἀσφαλεστάτην.

ἐχθρὸς μὲν ἀνὴρ, ὠφελεῖ δὲ κατθανών.
 κομίζετ' αὐτὸν, δμῶες, εἶτα χρὴ κυσὶ 1050
 δοῦναι κτανόντας· μὴ γὰρ ἐλπίσης ὅπως
 αὐθις πατρώας ζῶν ἔμ' ἐκβαλεῖς χθονός.

ΧΟ. ταῦτ' αὖ δοκεῖ μοι. στείχετ', ὀπαδοί.
 τὰ γὰρ ἐξ ἡμῶν
 καθαρῶς ἔσται βασιλεῦσιν. 1055

ANALYSIS.

ACT I. POLITICAL.

Athens engages to defend the exiled Argive Heracleidæ against Eurystheus and against Argos.

ACT II.

[The episode or interlude of] Macaria, who offers herself to die for her family.

ACT III.

[The episode of] the infirm Iolaus going to join the fray.

ACT IV. POLITICAL.

The victory of Athens over Argos.

ACT V. POLITICAL.

The prophecy of the Argive Eurystheus in favour of Athens against the ungrateful sons of the Heracleidæ and against Argos.

EPITOME OF THE DRAMA.

1—352. ACT I. *Political.*

Iolaus, who had been the companion of Heracles in his labours, is discovered clinging, with the young boys of Heracles, to the altar in front of the temple of Zeus at Marathon.

1—54. *Iolaus soliloquises.* He who lives for himself is useless. But I, who of my own will shared the toils of Heracles, now defend his fatherless children, who are driven by their father's foe, Eurystheus of Argos, from city to city: for with threats of the vengeance of Argos he forces men to drive them forth. At last we have come to Marathon, over which city Demophon, son of Theseus, and Athens are lords. And with us, but within the temple, is Alcmena the mother of Heracles, with his daughters. Hyllus, his son, has gone to seek if there be yet another city of refuge.—But once more I see the Herald of Eurystheus, who has come to drive us hence also.

55—72. *Enters Copeus the Herald of Eurystheus.* *Copeus:* Go back to Argos, to your doom. *Iolaus:* Nay: for this altar of Zeus, and this free people, will protect me. Help!

73—98. *Enter the Chorus,* citizens of Marathon: to whom Iolaus sets forth his story and his claim.

99—119. *The Chorus* remonstrate in vain with Copeus. *Enter* Demophon, who has heard the cry of Iolaus.

120—129. To him the Chorus state the case.

130—133. *D. to Copeus.* Justify yourself.

134—178. *Copeus.* Eurystheus of Argos claims his own. Hitherto that claim has been granted. These suppliants must think you foolish. For, consider, if you become the champion of babes you will gain nothing, but will lose: for defence of these will mean War with Argos. Surrender these, and a powerful state is your friend.

181—231. *Iolaus, to Demophon.* Sire, in *this* country I may plead my case. First: since (184—190) they have disowned and exiled us from Argos, how can they claim us back? Next: (191—204) as for *fear* of Argos, free Athens would never—but I will not praise her to her face. Thirdly, (205—213) the claims of blood: your father and Heracles were kinsmen. Fourthly, (214—222) the call of gratitude: since by Heracles was your father brought back from Hades. Lastly, (223—231) besides all these, for pity's sake.

236—252. *Demophon to Iolaus.* Four things—Religion, Kinship, Gratitude, and Shame—constrain me. Betray, and to Argives?—(to the herald) Go, tell your master, the Courts are open: but force we will not endure.

253—273. Rapid interchange of arguments, (chiefly on the grounds above stated,) culminating in threats, between Demophon and Copeus.

274—283. *Copeus.* I go, then; but will return with Eurystheus and his host. Tremble at Argos. *Exit Copeus.*

284—287. *Demophon, to Chorus.* Argos, quotha! But Athens is dauntless and free.

288—296. *Chorus.* True; but yet this is a crisis. What a coloured picture he will draw to his master!

297—328. *Iolaus, to the Heracleidæ.* You see how great a thing it is to be nobly born. For from all Hellas, the sons of Theseus alone are found to defend the defenceless. Never, in days to come, lift a hand against your saviour Athens, neither you nor your children.—Demophon, you are worthy of your father.

329—332. *Chorus.* Truly Athens was ever the friend of the friendless.

333—343. *Demophon.* Who can doubt that Heracles' children's children will be grateful for this! Retire within now, while I array my army. *Exit D.*

344—352. *Iolaus.* Nay, we will abide at the altar. And may Pallas the Invincible defend the right! *Iolaus remains.*

353—380. CHORAL ODE I, closing Act I.

The boasts of Argos shall not make Athens quail, nor surrender supplicants to violent hands. Her Empire is peace: but ill will he fare who shall touch the city of the Graces.

381—607. ACT II.

381—388. *Iolaus* (to Demophon re-entering). My son, what news? Eurystheus *must* come, I know: but Zeus will abate his pride.

389—424. *Demophon*. He *has* come. His camp is on our borders. We too are ready. Every oracle have I sought, and from all have one answer: "we succeed if we sacrifice a maid of noble blood." Mine own, I will not: nor will I force my people. If I do not fight, they will blame me; but if I shed the blood of their daughters, my people are not free.

427—460. *Iolaus*. Then are we again blown back from harbour. The gods have willed our death. For myself I care not: surrender *me*, instead of these.

464—473. *Demophon*. Not thee does Eurystheus seek, but the children of his foe. Nor is there any help for it.

Iolaus groans aloud.

474—483. *Whereon enters*, from the temple, the daughter of Heracles, *Macaria*: Forgive this boldness in a maid who is the eldest of her brethren. What new woe is this?

484—499. *Iolaus* relates to *Macaria* the answer of the oracles, and what is practically the refusal of Demophon to help the Heracleidæ further.

500—534. *Macaria*. Then fear no more. Lo, unbidden, I offer myself. Shall Athens risk her lives for us, and we, children of such a father, not offer our own for ourselves? And, (511) if I refuse, it will but be to die at the hands of Eurystheus, or to wander ever outcast as a coward. (526) My father's daughter has no choice. I die then, for my race.

539—546. *Iolaus*. You are indeed your father's child. But draw the lot with your sisters.

547—551. *Macaria*. Draw me no lots. Of my own will only will I die.

552—557. *Iolaus*. Do as you will.

558—563. *Macaria*. Be present at my death.

564. *Iolaus*. I cannot.

565, 6. *Macaria*. At least ask Demophon that my own sex may attend me.

567—573. *Demophon*. It shall be so. Say now your last words.
Exit Demophon finally.

574—596. *Macaria* in a beautiful and simple speech takes farewell of Iolaus and of the Heracleidæ; and *exit finally*.

597—607. *Iolaus* falls to the ground, and there remains.

608—627. CHORAL ODE II, *closing Act II.*

The gods put down the mighty from their seat, and exalt the humble and meek.—How great and lovely is a noble death!

630—747. ACT III.

630—645. *Enters servant of Hyllus*, with news that he, with an army, is at hand. Iolaus calls from the temple *Alcmena*, who,

646—665, at first threatens the messenger, thinking him another emissary of Eurystheus; but is reassured by Iolaus, who

666—679, questions the messenger about the united armies of Hyllus and Demophon, and,

680—701, finally asserting that he will himself join the battle, against much remonstrance wins his point, and sends the messenger to the temple for armour.

702—708. The Chorus protest, and

709—719, *Alcmena* protests; but,

720—747, on the re-appearance of the messenger with the armour, *Iolaus*, after painfully equipping himself, hobbles off supported by the dubious messenger, slinging as he goes an imprecation at Eurystheus. *Alcmena remains.*

748—783. CHORAL ODE III, *closing Act III.*

The Chorus in this great but inevitable crisis invokes the aid of heaven and especially of *Athena*.

784—891. ACT IV. *Political.*

784—798. *Enters* an *Attendant* (who answers the purpose of the usual ἀγγελος) with news, that the combined forces are victorious, and that Iolaus has wrought wonders.

799—866. In a long ῥήσις the *Attendant* tells how Eurystheus (799—818) having declined the challenge of Hyllus to single combat, each army (819—823) after sacrifice made ready for battle. [This sacrifice is very briefly touched on.] And how (824—842) the battle raged with various fortune, till at the turn of the fight Iolaus, (843—850) who had begged a chariot, started to pursue Eurystheus, and (851—866) after prayer and with miracle grew young again and took and bound him and is here bringing him alive.

869—882. *Alcmena* thanking the Gods for this deliverance yet marvels that Iolaus did not slay his captive.

883—891. The *Attendant* explains: the prisoner was spared to glut the eyes of Alcmena.

[But note that the poet for the following reason departed from the tradition that Eurystheus was slain in battle: that from an Argive mouth might issue, in the final act, the denunciation of Argos and the prophecy of Athenian success, which would bring the drama to a political and a popular close.]

892—927. CHORAL ODE IV, *closing Act IV.*

892—900, Pleasant is weal after woe. 901—909, Athens, thou art no loser by thy worship of the gods. 910—918, Heracles, we know now, is deified: 919—927, and his children have been preserved by the people of his patron Athena; and pride hath had its fall.

928—1055. ACT V. *Political.*

928—940. *Enters* to Alcmena a *Herald* with Eurystheus: Lo, I bring Eurystheus in chains.

941—960. *Alcmena.* Have I found thee, oh mine enemy? Now hast thou met a people thy match. Hence, and to thy doom.

961—974. *The Herald* remonstrates in vain with Alcmena, that Athens slays foes in fair fight, not captives in cold blood.

975—980. *Alcmena*. But he is mine, nor shall any deliver him from mine hand.

983—1017. *Eurystheus*. (983—990) I shall not cringe. But know that this quarrel with my kindred was none of my seeking, but was the will of Hera. When once therefore I knew my fate, and (991—999) knew the greatness of my foe, I wrought my best to foil him, and therefore also my best against the inheritors of their father's hate. (1000—1008) You would have done the same. (1009—1017) You dare not, if Athens dare not, slay me. But to me it is all one.

1018, 9. *Chorus*. Spare him, since Athens would spare him.

1020—1025. *Alcmena*. But I will please both myself and Athens: for I will slay his life, and then surrender his person.

1026—1044. *Eurystheus*. Slay on! But first in thanks to Athens I publish this oracle of Apollo:—that you bury me in your own land, in the place appointed by him. So shall I be friend to Athens and (1035, 7) foe to the [Peloponnesian] descendants of these children, when they invade this land. You ask, why did I meet my fate, if I foreknew it? Thinking that Hera would uphold me against the oracle. But be sure that my death will be the Bane of Argos.

1045—1052. *Alcmena* (to her attendants). Take him out and slay him. *Exeunt omnes*.

1053—1055. *Chorus* departing: We agree; for so *our* hands are clean.

CRITICAL NOTES.

[For abbreviations see head of Explanatory Notes.]

7. ἡσύχως orig.¹ ἥσυχον Elm., on the ground that the adjective is often used for adverb; as in *Hec.* 35, ἥσυχοι θάσσουσι. Cf. σαφῶς in 180, and N.

19. ὅπου orig.; ὅπη Ald. and so Pfl., on the ground that ποῦ denotes rest, ποῖ motion to, and πη is doubtful, and therefore well used here. Cf. 46, and Porson, *Hecuba* 1062.

21. φίλων Elm., which, with προτιμῶν, is orig. Reading προτιμῶν, translate *exaggerans jactansque*. For φίλων, φίλοις and φιλεῖν were suggested by Elm. and Pfl. φίλην is due to Dindorf.

41. Ἀλκμήνη orig. and Elm.

46. Cf. 19. ὅπου orig., ὅποι Elm., ὅπη Pfl. Cf. *Hec.* 419, ποῖ τελευτήσω βλον, and *Herc. Fur.* 74, where the MS. reading is ποῖ πατήρ ἄπεστι γῆς. So also Aristoph. *Aves* 45, ὅποι.

52. πέμψας ἀνὴρ orig., Elm., Pfl.

53. ὥς for ὅς, in sense of ἐπεὶ, is orig., and Pfl.

68. νομίζων is the orig. reading; but Elm. alters it to κομίζων.

76. The orig. reading is γέροντα μᾶλλον, corrected from Hesychius, who refers to this play. See note.

77. After this line, D. and Pfl. mark a line as omitted: but for this there seems no sufficient reason.

80. For σὺ δ' (so P. and D. after Tyrwhitt), δδε is read by orig., E., B., M., and Pfl.; in the sense of δεῦρο, *hence tu*. See Pfl., on the question whether δδε can be so used.

83. κατέχετ' Hermann for orig. κατέσχετ', metri gratiâ. But see Elm., who holds that κατέχετ' cannot be used in this sense, and prefers the form κατίσχετ', for which he refers to Thuc. VII. 33, κατίσχουσιν, and IV. 42, κατασχήσουσιν.—On Εὐβοῖδ' see Elm., who reads Εὐβῶδ'.—P. reads ἄκραν for ἀκτάν, metri gratiâ.

¹ See p ix.

103. ἀπολιπεῖν is accepted for ἀπολείπειν [Reiske suggested ἀπολέπειν, decorticare, which Hermann approved]. But σ' for σφ' is read by orig., Elm., Pfl., M., &c. : in which case, the remark is addressed to Iolaus.

108. For πόλει, Elm. suggested πάλιν, τινί, and finally πέλει. See Pfl.

130. Elm. puts comma at γ', and reads τε for καί [but, according to Pfl., afterwards retracted this latter]. On Ἑλληνα as applied to both nouns, see his note : in which he quotes *Med.* 1366, ἀλλ' ὕβρις (sc. ἡ σή) οἷ τε σοὶ νεοδμήτες γάμοι, and *Aesch. Theb.* 74, ἐλευθέραν τε γῆν τε (sc. Κᾶδμου) καὶ Κᾶδμον πόλιν. Sometimes a preposition must be thus supplied, as περὶ in 755; and sometimes even a word of opposite meaning, as in *Orestes* 742, οὐκ ἐκείνος (sc. ἐκείνην) ἀλλ' ἐκείνη κείνον ἐνθάδ' ἤγαγεν.

131. ἔργα orig.; for which ἀλλὰ was an old correction.

143. For καθ' αὐτῶν, Elm. reads κατ' αὐτῶν, in the sense of καθ' ἡμῶν αὐτῶν, being persuaded that αὐτῶν is never used by Eur. of any but the third person.

151. ἦν is altered to ἦς by Elm., who compares *Med.* 297, χωρὶς γὰρ ἄλλης ἦς ἔχουσιν ἀργίας.

163. τ' was added by Matthiae.—θεῖς is the accepted reading for θῆς (addictus). Elm. edited Τιρυνθίας—γῆς. [Kirchhoff proposes with confidence τί ῥυσιασθεῖς πόλεμον Ἀργείοις ἔχειν—an ingenious conjecture.]

175. δοὺς, accepted for δός. Cf. Pfl. and P.

179. These two lines were originally given to Demophon; but, from their sententious character, are best assigned to the Chorus.

180. σαφῶς is accepted for σαφῇ. But Elm., following a well-known canon of criticism, retains σαφῇ. He observes: "exquisitius est adjectivum adverbii loco; ergo retineo." Cf. ἡσυχον in 7.

197. κρίνουσι orig., which P. retains (κρυνούσι), in the sense of προκρυνούσι. See his references. But others read κρυνούσι a conjecture of Elm., who however afterwards reinstated κρυνούσι.

200. πάρος accepted for βάρος.

203, 4. λαν and ἄγαν were orig. both followed by γε, which was often thus inserted by copyists from a doubt about the quantity of the final syllable of those words; and is here in both places retained by Pfl., as appropriately limiting the sense of the adverbs.

211. αὐτανεψίω orig., αὐτανεψίω Ald. corrected by Reisig to αὐτανε-

ψίων. If αὐτανεψίω were retained, it would have to be taken as meaning "first cousins once removed," and γεγώς=γεγώτε.—For θυγατρὸς, Elm. in his *Bacchæ* suggested παιδὸς, on the ground that, with θυγατρὸς, the line would be the only one in this play containing two tribrachs. Pfl.

221—225. Paley brackets these five lines, thus making the two speeches exactly the same length. Lines 97, 98 are almost the same as 221, 222. Line 225 occurs in *Alc.* 390. Line 223, from its faulty metre, is of doubtful authority.—For χωρὶς ἐν τε πόλει κακὸν, χωρὶς ἐν τε τῇ πόλει, and χωρὶς ἐν τε σῇ πόλει, have been proposed. Pflugk with great probability, after Hermann, reads χωρὶς ἐν πόλει κακὸν, "not to say an evil in the state." So B., but translates "is an evil to thee alone in the state;" quoting also the rendering of Erfurdt, "tibi privatim turpis fuerit haec publica injuria."

226. Elm. has no comma between καταστέφω and χεροῖν, which he would render "I wreath thee" (that is, I supplicate thee) "with my hands." He compares *Androm.* 894, στεμμάτων δ' οὐχ ἥσσονας σοῖς προστίημι γόνασιν ὠλένας ἐμάς.

228. λαβὼν is altered by Elm. to λαβεῖν, on the analogy of *Herc. Fur.* 608, οὐκ ἀτιμάσω θεοὺς προσειπεῖν. Cf. 1011. But Pfl. notes that λαβὼν gives a stronger meaning than λαβεῖν.

232. τοῦσδε συμφορὰς orig. (τάσδε συμφορὰς Ald. τῶνδε συμφορὰς Elm.).

237. τοῦσδε is the emendation of Elm. for τοὺς σοὺς, which is retained by Pfl. and P., in the sense of "those whom you have brought."

245. ὅκνῳ is accepted for ὀκνῶ, which Elm. retains, putting a full stop after γαῖαν. He thinks that there is a double αἰσχρὸν, (1) that a stranger should violate the altar, (2) that an asylum should be denied to refugees.

247. εὐτυχέστερον Ald., which Kirchhoff retains. It must be construed adverbially.

253. ᾗ τε is accepted for ᾗ τι.

255. The orig. reading was οὐκ οὖν...ἀλλὰ σὺ βλάβος. Elm. reads οὐκοῦν...ἀλλὰ σοὶ βλάβος; "Is it not that the disgrace of this action is mine, and (ἀλλὰ=καὶ οὐ) no injury accrues to you?"—P. and B. read with Musgrave, οὐκοῦν...ἀλλ' οὐ σοὶ βλάβος, "mihi igitur hoc turpe est, non tibi damnum."—Musgrave would punctuate αἰσχρὸν, ἀλλ' οὐ σοὶ, βλάβος.—Pfl. reads οὐκοῦν..., ἀλλὰ σοὶ βλάβος, "esto; mihi id turpe, ut tibi noxa" (sc. to defend them).

263. γέ was inserted by Elm. (whom Pfl. follows, but not P.) on the ground that the sense requires such limitation.

268. For οὐκ ἄρ' Elm. reads οὐ τὰρ', i.e., οὐ τοι ἄρα, on the ground that the latter phrase is exceedingly common at the beginning of a line.

286. πόλιν Elm., thus making Ἀργείων depend on ὑπήκοον: on the ground that the genitive with ὑπήκοον is, in writers of the best time, more common than the dative. Cf. Aesch. *Persae* 234, βασιλέως ὑπήκοος.—It will be noticed that the reason for emendation, given in this and the preceding note, would, if valid, open a door to endless alterations.

297—304. Quoted by Stobaeus (*flor.* LXXXVIII. 7), who adds, after πεφυκέναι, καὶ τοῖς τεκοῦσιν ἄξιαν τιμὴν νέμειν.

301. For λιπεῖν Matth. conjectured and reads λιπών.

304. For πεσόντες, Stobaeus in his quotation gives πλέοντες.

317. ἀπηλλάξαντο orig., which is retained by Elm., Pfl. and P., who translates "have rid us of, and taken on themselves." The reading in the text was suggested by Pfl.—ἐνηλλάξαντο Matth. and B. after Musgrave.

320. The orig. θάνης is retained by Matth. and B. in the sense of "mortuus mortuum laudabo." The present tense σώξεις must refer to an action during life. θάνης is therefore inapplicable.

321. For τᾶν Pfl. prints τάν, and Herm. and B. τᾶν.

322. The orig. αἶρω would be present tense for future. But Elmsley is almost certainly right in correcting to ἀρῶ, since the future of αἶρω in all its forms (ἀρῶ, ἐπαρῶ, ἀροῦμαι &c.) is often corrupted by copyists from ignorance of the quantity of the α—e.g. *Helena* 1598. See also Cobet, *Variae Lectiones* p. 606.

344. Pfl., Matth. and B. retain the orig. ἐξόμεσθα.

355. ξεῖν Ἀργόθεν ἐπελθών orig. If this is retained, ἔκτορας in 364 must be read for the orig. ἐκτῆρας.—ἐπελθών in a hostile sense, as 393 ἐφῆκε.

356. The orig. readings μεγαληγορᾶισι and in 365 ἀντεχομένους were altered metri gratiâ.

372. σοι altered from σὺ which is retained by Elm. and Pfl.

373. κεῖ (= εἰ καὶ, P.) is accepted for εἰ, metri gratiâ.

376. [ἐστιν] Pfl.

377. The reading in the text is the orig. But Elm. writes δλλ' οὐ πολέμων ἐραστὰς (sc. εἰμι) "sed non sum amans bellorum." But in that case the omission of the necessary γὰρ is strange. Besides the epode was probably meant to convey a threat, and not a statement.

379. εὐχαρίστως orig. (εὐχαρίτως Matth. and B.) text Elm.

384. Elm. alters γε to σε, on the analogy of Soph. *Aj.* 1382 καὶ μ' ἐφεισας ἐλπίδος πολὺ, *Hec.* 1032 ψεύσει σ' ὁδοῦ τῆσδ' ἐλπίς, and many other passages.

385. 6. εὐτυχῆς τὰ πρὸς θεῶν | ἐστίν. orig. Elm. retains τὰ πρὸς θεῶν, comparing it with *Iphig. T.* 560, ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχεῖ δικαίως ὦν. But the reading in the text (Tyrwhitt) is accepted as making far better sense with but slight change. εἶσιν was proposed by Elm. for ἐστίν, since ἐστὶ, being a weak word, is rare at the beginning of a line. [Indeed Elm. would emend ἐστίν in the four passages in which he found it so occurring: in *Ag.* 1232 to ἔσται, *Choeph.* 94 to ἔσθλ' (which Hermann reads), *Herc. Fur.* 1293 to ἦν, and Eur. *Theseus* frag. 3, 10, to ἦσαν.]

396. The old τὰ νῦν δορὸς is retained by Matth. and Pfl. See Pfl.

402. σωτηρία. Ald.

415. There is an amusing note of Elm. on the attempts of former editors to emend the πικρὸν δν of the Aldine edition.

417. ἐμὴν was altered by Elm. to ἐμοῦ, to be in accordance with the usual construction, "stultitiæ me accusantium:" as for instance in *Hippol.* 1058, κατηγορεῖ σου πιστά.

418. The old reading was εἰ δὲ δῆ, for two possible translations of which see Elm.

425. For ἀλλ' ἦ, Matth. conj. ἄλλως, "frustra alacrem."

437. Hermann would prefer εἰ δὲ θεοῖσι δῆ. For a similar proposed insertion of a connecting particle, cf. 557.

451. ἅπασι orig. i.e. omnibus modis.

454. For μοι Orelli conj. σοι.

459. μὴ ἀμαθεῖ Elm. and P., and in 882 μὴ ἀποτίσασθαι, on the ground that it is not usual to elide at the beginning of a word, except ε, and that not always. Others write μὴ 'μαθεῖ.

460. καὶ δίκης orig., κάτυχῆς Tyrwhitt.

470. λύμας is the orig. reading, and is retained by P. Matth. Pfl., &c. If λύμας is read, it is accusative, not Doric genitive. For the construction, P. refers to 741, and to *Persae* 783, κοῦ μνημονεύει τὰς ἐμὰς ἐπιστολάς, "he does not bear in mind."

490. μητρὸς ἦτις εὐγενῆς orig.: text Brodaeus. Cf. 409.

493. σφάζειν in the present orig., which Pfl. retains and defends. But see P.

495. ἐξαμηχανήσομεν is not elsewhere found. But it does not

therefore follow that it should be rejected. It may even be that Euripides, who had been harping on ἀμήχανος, coined the verb for the occasion. ἀμηχανούμεν occurs just above. If emendation in such a case were necessary, that of Matth. would be the most appropriate to the passage, μηχανήν εὐρήσομεν. Pfl. μῆχαρ ἐξευρήσομεν. Herm. ὅξυ μῆχαρ ἥσομεν. The latter is rashly ingenious. Besides, in Tragedy the form μῆχαρ is peculiar to Aeschylus. See Blomfield, *Gloss. ad Agamemn.* 192. Cf. Aesch. *P. V.* 606, where MSS. reading, τὶ ΜΗΧΡΗ τί φάρμακον νόσον, has been amended to,—τί ΜΗΧΑΡ ἢ τί φάρμακον νόσον.

498. κείχμεσθα orig., κεισόμεσθα Elm.

504. Nearly all agree in reading αἵρεσθαι for the original αἰρεῖσθαι. So, in 986 and 991 occur νεῖκος ἡράμην and δυσμένειαν ἡράμην. The two words are often confused by scribes.

529. As to the metre of this line see note. Since in *Phoen.* 573 occurs πῶς δ' αὖ κατάρξει θυμάτων, for which most MSS. read κατάρξεις: Elm. would therefore suggest κατάρχετε in the present passage. But he doubts. [P. appears to suggest κεί κατάρχεσθαι δοκεῖ.—B., καὶ κατάρχεσθαι δοκεῖ, me placet sacrificari.] [Cf. 640.]

541. Elm., whom Pfl. followed, wrote Ἡράκλειος, which he takes as an adjective of two terminations, quoting in justification *Orest.* 1512, ἡ Τυνδάρειος παῖς. Fix suggested Ἡρακλέους πέφυκας.

567. This speech is by a large majority of editors assigned to Demophon; orig., to Iolaus; and by Hermann, Matth. and B. to the Chorus. These last believe that Demophon left the stage finally at 473. But, had that been so, would Iolaus in 488 and 493 have spoken of Demophon as ὅδε? Demophon probably remained on the stage till his final speech ended at line 573.

573. πρόσφθεγμά μοι orig., which P. retains, regarding μοι as hortative. δῆ Elm. The objection to μοι is that the following line ends with μοι, which probably crept thence into the line above. However, the two lines are spoken by different people. For μοι Tyrwhitt would read σόν.—πρόσφθεγμα in the singular does not elsewhere occur in Euripides, except perhaps in a doubtful passage, *Troad.* 777 (al. πρόσπτυγμα): hence the emendations ὑστατον πρόσφθεγμάτων (Herm.), and ὑστάτοις πρόσφθέγμασιν (Blomf.) have been proposed.

602. δύεται orig., which Barnes emended to λύεται, "Joanne Miltono suffragante." The alteration from Δ to Λ is trifling.

611. ἄλλα ἄλλον orig. The reading in the text (Seidler) gives the more suitable meaning.

613. ἐφ' ὑψηλῶν, B.

614. The η of ἀλήταν breaks the metre. Elm. therefore writes ἀλάταν, while some transpose the words of the line. Elm. would like to suggest τὸν δὲ πένητ' and P. τὸν μέλεον δ', and Boeckh τὸν δὲ πλάνητ': while Lobeck proposed τὸν δ' ἀτίταν.

618. The reading in the text is that generally accepted for the orig. μὴ προσπιτνῶν τὰ θεῶν ὕπερ: but different editors give slight variations from it; for which see Pfl.—φέρει for ὑπέρ (which may be due to the following ὑπεράλγει) Elm. πρὸ and πρὸς are often confused. In 622 the Aldine ed. has πρὸς ἀδελφῶν.

627. εὐγένιας orig. The Aldine ἀδελφῶν is probably due to the error of a transcriber, who was thinking partly of the πατρός which he had just written, and partly of the ἀδελφοί for whom Macaria had offered her life. See an interesting note of Elm.

634. συνεσχόμην orig., which is retained by Pfl., who asserts that it can be, while Elm. maintains that it never is, used passively.

640. Porson, whom Pfl. follows, wrote νῶν σωτήρ, to avoid a violation of the rule as to the pause in the 5th foot.

649. σ' ἐχρῆν orig., σε χρῆ Dobree. See 112 (note).

652. προσθίξεις orig., which is retained by Pfl.

658. ἦσμεν, after Herm., Pfl. and most others. But P. retains the original ἴσμεν.

661. To avoid the double question (which however is a common construction) Musgrave punctuated ἀτὰρ τί; and Elm. in Append. conj. παῖς νῦν ἄπεςτι. Cf. 712.

673. For πάρος (Hartung) the orig. reading is ξκας, which Pfl. retains and defends as implying "that the sacrifices might not be in the way." But we do not know whether it was the custom to place the victims ξκας or πέλας.

680. ταῦτα orig., ταῦτὰ Portus.

685, 6. σθένειμι and σθένεις orig.: text Pierson.

693. Elm. and others punctuate with a comma after μενούντα.

694. δπλιτης Elm., followed by Kirchhoff.

706. Elm. altered χρῆ to χρῆν, on the ground that χρῆν is "solenne in reprehensionibus."

710. Elm. quotes many instances of λειπεῖν being written by mistake for λείπειν, and thinks that λείπειν may be the right reading here. But the aorist marks the promptness and finality of the action.

712. Elm. punctuates τί δ'; and P. τί δ', ἣν θάνης σύ; But τί

is here adverbial; and the question is not strictly double as in 661.

721. It was proposed without reason to change the second *ἄν* to *ἐν*.—*συγκρύπτων* for *σὸν κρύπτων* is orig., and retained by most editors, apparently with reason.

743. *οἶος*, for *οἶος*, “tacite Barnesius,” Elm. The sentence would so be simplified; and the only, but a grave, objection to this reading, is that *οἶος* occurs nowhere else in Eur. and only once in Sophocles, *Ajax* 750, *οἶος Ἀτρεϊδῶν δίχα*.

750. *φαεσίμβροτοι* orig., Pfl., P. and others. *-ου* Musgrave. Against the old reading is the fact that the sun is not often called *θεός* without epithet. Pflugk however gives instances where it is the case. In favour of the *-οι*, we have the fact that several adjectives are often thus applied to one only of two nouns, e.g. the epithets of Salamis, Soph. *Ajax*, 134.

751. *ἐνέγκατ'*, orig., and Pfl. text Hermann.

752. For *ἰαχῆσατε*.—Pfl. would suggest *λακχῇ δ' ἔτω*, saying (without reason) that it is absurd to tell the sun to take tidings to Athena.

754. *γλαυκᾷ τ'*, *ἐν Ἀθάνῃ* orig., Elm., B.

755. Hermann reads *μέλλει*, which makes Iolaus the subject.

765. The orig. reading is *καὶ λεύσιμον ἄργος*, i.e., Argos deserves to be stoned. Cf. *Ag.* 1118, *θῦμα λεύσιμον*=sacrificium exsecrandum.—Pfl. reads *κελεύσιμον Ἄργος*, understanding *ὄν*, accusative absolute, “jubente.” But Elm. has *ἄλγος* (Stephanus) for “Ἄργος, observing that the words have also been interchanged in Eur. *Suppl.* 737. So Kirchhoff.

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769. *ἦσσοις εἴτ' ἐμοῦ φανοῦνται* orig. (by a later hand in one MS. *ἦσσονές ποτ' ἂν εἴτ' ἐμοῦ φανοῦνται*, which, as Elm. observes, cannot be what Euripides wrote, (1) because *ποτε* occurs twice in the clause, (2) because *ἂν* with the future indicative is a solecism in Tragic Greek). To emend with certainty is impossible, since we do not know the sentiment that Eur. wished to express; nor whether, for instance, *Θεοί* or *Ζεὺς* was intended to be the subject of the remark.—For the numerous attempts see Pflugk. Equal in plausibility to that given in the text, is *πρυτάνεις ἐμοί*, Musgrave.

774. *δορύσσοντα* or *δορύσσοντα* orig. Kirchhoff tentatively proposes *δορύσσουν*.

777. The orig. is *ἀλλ' ἐπὶ σοὶ πολύθυτος αἰεὶ* (or *ἐσπὶ σοὶ sic*)—*ἀλλ' ἐπεὶ σοὶ* Ald. (for which Elm. and Pfl. had substituted *ἀλλ' ἐπὶ σοὶ*.

For ἐπὶ σοὶ cf. Soph. *El.* 360, ἐφ' οἷσι νῦν χλιδᾶς, "on the ground of;" and *Odyssey* XXIV. 91, ἐπὶ σοὶ κατέθηκεν ἄεθλα, "in honour of." B. takes ἐπὶ and κραίνεται together). πολύθυστος G. Dindorf.

778. λήθει orig. κεύθει has inferior MS. support, and would mean "neque latet=neque celebratione carent."

780. νέων Barnes for the orig. νᾶων.

781. The orig. was δέ γ' ἐπ' ὄχθῳ, for which many editors read γᾶς ὄχθῳ with Pfl.

785. Elm. considered τῷδε "frigidum," and wrote τοῦσδε.—"λέγειν τε τῷδε Jacobsius conjecturâ pereleganti." Pfl.

788. Elm., who cannot put up with διήλασεν, would read διήνυσεν (Reiske) or διήγαγεν.

793. οὖν and ἔτι are emended from the orig. οὐκ and ὅδε, since Iolaus, having left the stage, cannot be spoken of as ὅδε.—B. gives εἶσω ὅδε, "huc redibit," on the ground that εἶσω and ἐστὶν are so often interchanged; cf. 386. But ὅδε can scarcely bear that meaning.

799. The orig. σημαίνει is retained by Pfl. and P., but Elm. suggested the future as more appropriate, and on the ground that copying clerks frequently wrote present for future; "especially in *verbis liquidatis*" (Cobet), e.g. κτείνω, φθείρω, κ.τ.λ.

801. Elm. writes ἐκτείνοντας, "productos," intransitively, in the sense of ἐκτείνοντα σεαυτὸν.

805. After Heath, Elm. and Matth. print εἰδάσαμεν without stop, and indicate a lacuna, which Elm. would fill by καὶ τὰς Μυκῆνας αὐθις εἰρήνην ἄγειν; of which line, he says, the καὶ τὰς M. in the next line is a reminiscence. But P. rightly thinks the lacuna unnecessary; and that with καὶ τὰς M. should be supplied the μὲν which is requisite for the thought, though the metre has no room for it.

822. For βροτέων Paley thinks βοτέων is possible: since (1) βοτ. and βοτ. are interchanged in Aesch. *Suppl.* 665, (2) λαϊμῶν in the plural would scarcely be used of Macaria only. The suggestion is plausible, especially as (1) the sacrifices in question seem to have been made by the μάντις in both armies; and (2) a human sacrifice would have demanded some explanation or apology from the narrator, though for obvious reasons the name of Macaria would still have been suppressed.

824. Elm. and Pfl. have note on the spelling of πλευραῖς, which Elm. would write πλευροῖς.

828. θέλων orig., θέλειν Elm. If θέλων, the μή may still stand.

833. πόσον τινὰ στεναγμὸν orig. The Aldine πόσον τινὰ τιναγμὸν

is from the corrupt reading of an inferior MS. It was objected to the reading of the text, that the two nouns mean much the same thing. But Elm. compares Aesch. *Persae*, 426, οἰμωγὴ δ' ὁμοῦ κωκῦμασιν κατεῖχε πελαγίαν ἄλα.

834. μέν νυν is accepted for the orig. μέν νῦν, which P. retains (probably accidentally).

837. μάχη was altered by Elm. to μάχη, on the ground that Eur. intended to write the familiar phrase, which occurs in Thuc. iv. 43 and elsewhere, καὶ ἦν ἡ μάχη καρτέρα. But, surely, as Pfl. suggests, slight variation is more probable and poetical than a literal reproduction.

838. The reading in the text (L. Dindorf) is generally accepted for the orig. τοῦ κελεύσματος.

854. ὑπὸ orig., ἐπὶ Reiske.

856. Elm. writes παῖδά θ' for γ', after Reiske.

884. κρατοῦντα orig.—which might possibly, with Hermann, be explained by the idea of seeing Eurystheus in the mind's eye, in both conditions. But it is impossible that active can be put for passive. κρατοῦσα Reiske. Among other suggestions are, πιτνοῦντα, κλαίοντα, πρὸ τοῦ μέν οὐ, ἀκρατοῦντα. The last is the text of Musgrave and Bothe.—[Elm. rightly thinks that some such word as βλέποντα, in the sense of ζῶντα, would be most appropriate: and of many suggestions writes that they are "Sardi venales, alius alio nequior."]

888. μου orig., μοι Reiske. Porson conj. ὁμοῦ. (*Advers.* p. 274.)

890. ἐλευθερώσειν, Porson and Elm.

893. δαι orig., δαιτὶ Canter. Pfl. after Hermann writes ἐνι τε δαῖτες (for ἐνεστι).

894. τ' is Elm. emend. for δ', since the δέ in 895 corresponds to μέν in 892. But the other editors, including P., retain δέ. And the double δέ is common enough.

895. ἄρα, as printed, "sacrifices sense to metre," P. But it must be taken as a strong ἄρα.

899. Elm. would prefer the ο as in *Or.* 175, ὑπνοδότεια. But all edd. agree in ω, metri gratiā.

912. φεύγω, "rejicio," is the emend. of Elm. for the orig. φεύγει, "aspernatur." Reading φεύγει, Matth. and P. take the clause ὡς τὸν...κατέβα as the subject of it. But others take Heracles as the subject.

919. P. for τὰ would read δέ, with great plausibility.

924. ὕβριν for the unmetrical ὕβρεις, Heath and Musgrave. Elm.

wrote *ἔσχεν δ' ὑβρις*. But can *ἔσχεν* be used absolutely in the sense of *cessavit*?

925. Pfl. retains the orig. *βιαίως*. Matth. reads *πρὸς δίκας βιαίως*.

932. *πολυπόνων σὺν ἀσπίσιν* orig.: text Hermann.

933. For *πολὺ* Jacobs suggests *πόλιν*.

937. The orig. *ἔστασαν* is retained by Matth. and B., who refer, for the active use, to Hom. *Il. M. 56*; *Od. Γ. 182*, *Θ. 435*. *ἵστασαν* Elm.

950. *ὑδρας τε θήρας τ'* is suggested by P., to supply the connecting *τε*, and since the Nemean lion is elsewhere called *θήρ*.

959. Elm. after Reiske with Matth. alters *χρῆ* to *χρήν*. *χρήν* gives the general statement of a permanent law; while *χρῆ* applies only to the particular case. Cf. 968, 969, and *Med. 573*.—*χρήν* and *χρῆ* were often interchanged by transcribers, and may have been in the present passage.

961. Altered by Elm. to *οὐκ ἔστιν ὄσιον*, to be like *Iph. T. 1037*. The change is not great, but not necessary.

981. Musgrave, with whom Hermann agrees, conj. *κάσὺγγνωστον*. Pfl.

987. Elm., on the ground that *Η* and *ΟΥ* are often interchanged, wrote *οὐ δῆτα*, "no indeed," quoting many similar passages. Kirchhoff conj. *εἰδὼς γε*.

995. Elm. retains the Aldine *δῆσας* (which has inferior MS. support), quoting from Strabo IV. p. 183 a line of the *Prometheus Anómēnos*, *βαλὼν δῆσσεις...στρατόν*. (*διώσει* Dobree, *Adv. 2*, p. 105.)

1006. Emended from the orig. *δυσγενῆ* by Stephanus.

1011. *καθανών* orig., which is by Pfl., P. and most others retained. *καθανεῖν* Elm. (see 228).

1014. *πρὸς ᾧ γ' εἶπας* orig.: text Hermann (*προσείπας, ἀντήκουσας*, Elm.). Probably the *πρὸς* was added in the margin by some reader who wished to explain that *ᾧ γε* was to be taken in the sense "quod attinet ad." Euripides *never* begins a line with an anapaest, unless it is one word, as *ἰκεταί*, *Ἀκάμας*, *Ἰόλαος*: excepting only cases in which the line begins with a preposition, as *Or. 898*, *ἐπὶ τῷδε*, *Herc. F. 940*, *Alc. 375*. Elm.

1029. *μεῖζον'* is the orig. reading, and so P. But Elm. and most editors read *μεῖζον*, neuter: a change which is not necessary.

1038. *ἡρόμην* orig., *ἡδούμην* Musgrave. But Heath would read *ἡρούμην*.

1039. κρείσσω orig., μείζω of the old editions seems an accidental error.

1041. στάξαι τόπον orig., τάφον Heath.

1050. Elm. suggested πυρὶ and Heath λύσιν.

1053. The orig. ταῦτα is retained by some edd., ταῦτὰ Heath, and so Kirchhoff and P.

EXPLANATORY NOTES.

Abbreviations. Tr.=translate. Qu.=quotes. N.=see Critical Notes.—Elm.=Elmsley. Pfl.=Pflugk. P.=Paley. B.=Bothe. Matth.=Matthiæ. L. and Sc.=Liddell and Scott's Lexicon, Seventh Edition, 1883.

Observe that occasionally the more advanced part of a note is enclosed in brackets, thus [].

A Critical Note is *only* referred to when the variation in question is of exceptional importance.

2. "The man of honour (ὁ δίκαιος ἀνὴρ) hath a disposition which serves his neighbours' ends." Cf. *Iph. Aut.* 1386 πᾶσι γὰρ μ' Ἑλλήνων κοινὸν ἔτεκες, οὐχὶ σοὶ μόνῃ. Lucan, *Phars.* II. 383 nec sibi sed toti genitum se credere mundo.—ὁ δίκαιος (ἀνὴρ) is balanced by and contrasted with ὁ—ἀνειμένον which is equivalent to ὁ φιλοκερδής. The contrast is illustrated by what is said of the good ruler of a people in Plato *Republ.* I. 347 D ἀληθινὸς ἀρχων οὐ πέφυκε τὸ αὐτῷ ξυμφέρον σκοπεῖσθαι, ἀλλὰ τὸ τῷ ἀρχομένῳ,—i.e. in order to be a ruler worthy of the name, a man must sacrifice himself for the advantage of others.

3. ἀνειμένον ἐς τὸ κ. Lucro deditum, Elm. lucro effusum, B. Cf. the adverbs ἀνέδην and ἀνειμένως. The idea is, "so much freed from restraint that you give yourself up to one thing only:" it is almost a metaphor from driving with loosened rein. Notice ἀνειμένον εἰς.

4. πόλει, a state.—καὶ σ. βαρὺς="et in vitæ commercio gravis;" referring to *private* business as distinct from πόλει. Συναλλάσσειν="to bring into dealings;" hence, to have dealings with. For the construction, Pfl. qu. Eur. *Frag. Incert.* CXLV., προσομιλεῖν ἡδίστος.

5. ἀριστος = "fructuosissimus," B.—For οὐ λόγῳ, cf. Aesch. *P. V.* 336, ἔργῳ καὶ λόγῳ τεκμαίρομαι, Hdt. v. 24, τοῦτο δὲ οὐ λόγοισι ἀλλ' ἐργοῖσι οἶδα μαθῶν. Cf. Aristophanes, *Clouds* 611 οὐ λόγοις ἀλλ' ἐμφανῶς.

6. αἰδοῖ implies partly the noble shame that avoids shame and is equivalent to *self-respect*: and partly the feeling of pity for others which is produced by that self-respect. Cf. the Attic use of the verb αἰδέομαι, 'to forgive.' See note on αἰσχύνῃ, 200. Cf. also 43, 101, 460, 813, 1027, 1038.—τὸ συγγενές = τὴν συγγένειαν: cf. *Prom.* 39, τὸ συγγενές τοι δεινὸν ἢ θ' ὁμίλια.

7. With ἐξὸν (nominative or accusative absolute) supply μοί. Cf. Aesch. *P. V.* 648, ἐξὸν σοι γάμου τυχεῖν μεγίστου, and Thuc. iv. 20, ἐξὸν ὑμῖν φίλους γενέσθαι.

8. For μετέσχον πόνων Ἡρακλεί, dative of person, with partitive genitive of the thing, cf. 627, 665, 688.—For εἰς ἀνὴρ, "was the one man who," cf. Soph. *Trach.* 460, πλείστας ἀνὴρ εἰς Ἡρακλῆς ἐγῆμε δῆ. *Orestes* 743. Pfl.—Ἡρακλεί, the uncontracted form with a lengthened *i* is found *only* here and in 988. For other cases cf. 210 (nom.), *Herc. F.* 47 (Ἡρακλέους), *infr.* 93, 123. Notice the Ionic genitive in 541.

10. ὑπὸ πτεροῖς. For ὑπὸ with the dative, which is used by the poets, and implies dependence, cf. L. and Sc., ὑπὸ B. II. 2. For ὑπὸ πτεροῖς, Pfl. well quotes Plato *Legg.* VII. p. 814 B, (γυναῖκας) ὥσπερ ὄρνιθας περὶ τέκνων μαχομένας πρὸς ὅτιοις τῶν ἰσχυροτάτων θηρίων ἐθέλειν ἀποθνήσκειν τε καὶ πάντας κινδύνους κινδυνεύειν.

11. τάδε = "even these," pointing at them.—Cf. Ar. *Eccl.* 412, ὁρᾷτε μὲν με δεόμενον σωτηρίας.

12. γάρ. Notice that γάρ is very frequently used to introduce a fuller explanation of a preceding brief statement: cf. Eur. *Suppl.* 11, *infr.* 17. Observe the instances of γάρ in Thuc. i. 1.

ἀπηλλάχθη, "had been set free from." ἀλλάσσω = "to make other than it is," and so, "to exchange."

13. ἦθελε here = ἐβούλετο. Cf. 63 and 134, where βούλει is used. —κτανεῖν, aorist, = "to kill at once, and have done with it."

14. ἐξέδραμεν. Neither this word, nor any other compound of διδράσκω, occurs elsewhere in Tragedians, except in Soph. *Ajax* 167, ἀπέδραν. διδράσκω is the regular word for *run* always, esp. slaves. Cf. 140, δραπέτης. Cf. Thuc. i. 126, vi. 7, ἐκδιδράσκουσι. Elm. It is not a dignified word.

14, 15. Tr. "Country is lost, but life was saved."

15. φεύγομεν. For this common use of φεύγειν and ἐκπίπτειν =

"to be banished, to live as exiles," cf. 186, 190, 222, &c. So ἐκβάλλειν = "banish." (Cf. Madvig, *Gk. Synt.* § 110. a. R. 2.) For the exile of the Heracleidae, cf. Hdt. IX. 27, Ἡρακλείδας τῶν φασί, &c.

16. ἐξορίζειν in 257 = "to put beyond a boundary, to banish:" but here is used only with accusative of motion towards. ὀρίζω strictly means to make a ὄρος, and so to pass through something that constitutes a ὄρος. Cf. *Med.* 433, διδύμους ὀρίσασα πόντου πέτρας, Aesch. *Suppl.* 553, πόρον κυματῶν ὀρίζει. [B. understands ἐξ. sc. ἐάντους.] Cf. *Ion* 1459.

18. ὕβρισμα = "a piece or instance of ὕβρις;" i. e. a violent outrage on the person. Cf. 280.—ἤξ. = "has thought fit."

19. πυνθάνοιτο, optative denoting the indefinite notion of "from time to time."—ἰδρυμένους, sc. ἡμᾶς ὄντας.

20. χθονὸς = "from that land."

21. οὐ σμικρὰν is to be taken as one word.—προτείνων = "holding out, minaciter ostentans." [Elm. qu. Hdt. IX. 4, προέχων μὲν τῶν Ἀθηναίων οὐ φιλίας γνώμας, where προέχων, he says, = προτείνων; but it can also be taken as = "having first in his mind the fact that"....] See N.

23. τὰπ' ἐμοῦ = τὰ ἀπό. Cf. *Troad.* 1154, τὰπ' ἐμοῦ τε καὶ τοῦ σοῦ. Cf. Eur. *El.* 280. Pfl.

27. Note the meaning of πράσσω as distinct from ποιέω.

28. For ὀκνῶν, cf. 245: in both cases, it is used of reluctance as arising from *shame*; but often as arising from *alarm*.

29. ἔστιν = "is no longer in existence;" ἔστιν so accented has either this meaning or = ἔξεστι.

30. ἤμυνε. *Aor. I.*

31. δὲ = "and." So also in 39, &c.

32. Marathon was noted for its special worship of Heracles. A temple of Heracles at Marathon is mentioned by Herodotus VI. 108. See also Pindar, *Ol.* IX. 134; XIII. 157. In the latter passage, Marathon is complimented as being λιπαρά.

σύγκληρον χθόνα. Cf. 80, 81.—Marathon was of course in Hellas of which they were τητώμενοι, = "in act of being bereft;" but he goes on to say why they hoped for hospitality there.

33. ἰκέται προσωφεληῆσαι = "as suppliants to the effect, or, with the petition, that they may aid us." The infinitive is explanatory, and quotes the supplication. See notes on 178 and 345. For βῶμοι, cf. 196, 238.

θεῶν = "Zeus," cf. 79.—καθεξόμεσθα = "consedimus;" aorist.

35. The δισσοὶ παῖδες were Demophon and Acamas (*infr.* 115 and 119). But A. takes no part in the action. See the note on 119.

κατοικεῖν = "to dwell in;" but κατοικίζειν = "to colonize." Cf. 46. See also *Act. Apost.* vii. 4, τότε ἐξελθὼν κατώκησεν ἐν Χαρράν· κακέιθεν ... μετώκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. (In this passage the subject of the first clause is the object of the second. Notice the attraction of εἰς.)

36. λαγχάνω is either used, as here, absolutely; or, with infinitive; or, with partitive genitive, as in Eur. *Suppl.* 1086, διπλοῦ βίου λαχόντες.

37. τοῖσδ' = "to these children here." For the relationship, see 207.

38. τήνδε ὁδόν = "hanc migrandi vicem" = "in this manner;" not "along this road." In either case, the accusative denotes extension. Cf. *Andr.* 1125, εὐσεβεῖς ὁδοὺς ἤκοντα. On the adverbial accusative, see Madvig, *Gr. Syntax*, § 31 d.

39. δισσοὶν γερόντων. Iolaus, and Alcmena the mother of Heracles. Iolaus is said to have been the son of Iphicles, who was the half-brother of Heracles. Euripides does not mention this; probably because the reference to such relationship would make the difference between the ages of Iolaus and Alcmena seem too great. Perhaps Eur. was not even aware of the relationship. [Pfl. suggests, *Prooemium* p. 8, that Eur. thought that his audience, in time of war, and in a play written for a temporary purpose, would not trouble themselves about such minute points as the omission of mention of relationship, or the improbability of Iolaus being old enough to be fitly called γέρον.]

40. καλχαίνων. Notice the construction: nominativus pendens. Translate, "pondering." See Bothe's note, and L. and Sc. Cf. *Antig.* 20, καλχαίνουσ' ἔπος.

41. τὸ θῆλυ γένος. But legend says that Heracles had seventy-two sons and only one daughter, Macaria. Pfl. *Prooemium*, p. 7.

42. ἔσωθε, more commonly ἔσωθεν, strictly meaning, "from within," here = "regarded from within," and so, "within," cf. 141.—ὑπηγκαλισμένη, passive, = "having them clasped in her arms,"—the same construction as that used with verbs of clothing; which put into the accusative the thing worn, as διφθέραν ἐνημμένος *Ar. Nub.* 72. In *Cyclops* 498, is ὑπαγκαλίζων, active.

43, 44. "Since we are ashamed that young girls, who are maids,

should approach a crowd and stand at an altar." The latter verb is intransitive, and therefore probably the former also. But *πελάζειν* is more frequently causal. Cf. Aesch. *P.V.* 155, *Alc.* 230, *βρόχῳ δέρην πελάσσαι*. But cf. 288 of this play.—*ὄχλος* here and in 122 is used of the chorus: but note that the meaning is often "a crowd of troubles;" as in the phrase *ὄχλον παρέχειν*. In *Ion* 635, *ὄχλον τε μέτριον*, the passage will bear either of these meanings, though the latter is preferable.

45. *οἷσι πρεσβεύει γένος*="who are eldest in birth;" but in 479 *πρεσβεύειν γένους*="to act as ambassador for the family;" and in Aesch. *Eum.* 1 *πρεσβεύω γαίαν*="give the first rank to." There are hardly any instances of *γένος* in the sense of *birth*: but Pfl. qu. *Iliad* O. 182, *γενεῇ πρότερος*. [Some would propose *γόνος*: but this is used only in the sense of *proles*. Elm.]

48. *ἐμῶν*, emphatic, from its position at the end of the line,="of mine (since there is none other)."

49. The name of the *κῆρυξ* is not mentioned in this play; but in *Iliad* O. 636 he is called Copeus.

50. *οὔ*, i.e. *Εὐρυσθέως*.

51. *ἀλήται*, cf. 224, 318, 364, 515,="exiles" in Trag.: in *Odyssey* is only used of *beggars*; in *Iliad* not at all.—*ἀπεστερημένοι*, defrauded, unlawfully deprived of: a sense which this word always carries. It sometimes takes the accusative, as *ἀφαιρείσθαι* in 162.

52. *ὦ μῖσος*, cf. 76, *ὦ τάλας*: nominatives, because meant as statements of facts, not as exclamations. Abstract for concrete; so in *Med.* 1323, *infr.* 941. Cf. use of *scelus*="scoundrel," in Plautus and Terence. Similarly *μίσημα* Soph. *El.* 289.

53. *δὴ* intensifies *πολλὰ*, as though it were a superlative; cf. also *infr.* 203.—*ὅς*, here and in 57, is used with indicative where *qui* in Latin would take the subjunctive.

54. *κακά* is so far removed from *πολλὰ* that it makes a fresh statement—"many messages, and all bad." Cf. the use of *τάδε* in 11.

55. Tr. I suppose you think that the post you here occupy is good.—The *ἔδρα* is the altar of *Zeus Ἀγοραῖος*, cf. 70. [Elm. gives numerous references for *ἢ που*="I suppose," "no doubt." Pfl. qu. Xen. *Anab.* vi. 3. 26, *νομίζοντες καλὸν ἔχειν τὸ χωρίον*.]

56. *κακῶς φρονῶν* "much mistaken;" so *Med.* 250 κ. *φρονοῦντες*, and similarly the adj. *κακόφρων*, e.g. *Orest.* 825, *infr.* 372.

58. *τὴν σὴν*, contemptuously, as in 284, and often elsewhere,=

“that of yours, that of which you make so much.” Cf. *Hippol.* 113, τὴν σὴν Κύπριν, *Soph. Antig.* 573, τὸ σὸν λέχος, *id. Philoct.* 1251, τὸν σὸν φόβον. For the phrase παροῖθεν ἀντὶ Εὐρυσθέως, *Pfl.* qu. *Hippol.* 382, ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ. ἀντὶ in either case is superfluous.—Observe that παροῖθε, “before,” here=*in preference to*. It is also possible to connect παροῖθ’ αἶρ. closely together as=προαιρήσεται.

59. μοχθεῖς, neuter, here used almost actively. So in *Eur. El.* 64, *Hec.* 815.

For ἀνίστασθαι εἰς Ἄργος cf. *Xen. Anab.* 1. 2. 24, τὴν πόλιν ἐξέλιπον εἰς χωρίον ὀχυρόν. *Pfl.*—For λεύσιμος δίκη cf. 765 (various reading in N.) and *Orestes* 614.

61. οὐ δῆτα=“nay surely.”—For βωμὸς, the altar of Ζεὺς Ἄγοραῖος, cf. 70, 79, 121, 238, 341.—[But legend said that they fled πρὸς τὸν Ἑλέου βωμόν. B.]

62. ἐλευθέρα, possibly predicate. βεβήκαμεν, cf. 910.

63. Cf. *Herc. F.* 401, θνατοῖς γαλανέας τιθεῖς ἐρετμοῖς (*Pfl.*). The second dative defines more closely (see on 173); or μοι may be taken as an ethic dative.

64. οὔτοι γε=“surely you will not.”

65. γνώσει σύ=“we will soon see about you.” Cf. 269.—P. refers to *Aesch. Choeph.* 305, *Eur. Suppl.* 580.—μάντις δ’, &c., implies that the herald is going to use force.—For the accusative of respect, τάδε, cf. *Plato Apol.* 18 B, τὰ μετέωρα φροντιστήν. *Pfl.*

66. οὐκ ἂν γέν. See note on *infr.* 344. ἐμοῦ ζῶντος, “at any time in my life,” is the genitive absolute in the sense, to which it can generally be referred, of the time at which a thing happens. Cf. *Hom. Iliad* A. 88, *infr.* 650.

67. ἀπαιρε, used intransitively, = “depart.” But in *Cyclops* 131, ἀπαίρωμεν χθονός, it governs the genitive.—With this word, Copreus throws Iolaus to the ground. Cf. 75.

68. νομίζων, see N.—οὐπερ εἰσι=“whose they are.”

69. δαρὸν, Doric and Tragic for δηρὸν: usually in bad sense. But here, as B. rightly thinks, the natives of Attica are addressed as αὐτόχθονες, and the tone is complimentary.

70. ἀμύνετε is here used absolutely, as in *Ar. Vespae* 197. But cf. 164, 302 of this play. The usual construction is as in *Herc. F.* 219, τοιαυτ’ ἀμύνεθ’ Ἡρακλεῖ.

ἀγοραίου Διός. Probably there was a temple of Zeus in the Ἄγορά at Marathon, as well as at Athens. In every Ἄγορά were altars of

Zeus and of Hermes Ἀγοραῖοι. Cf. Hdt. v. 46, ἐπὶ Διὸς Ἀγοραίου βωμόν. Cf. Aesch. *Eum.* 973, *Ag.* 90.

71. βιαζόμεσθα. Notice the passive use; and cf. Soph. *Antig.* 66, and 1073. P.—στέφη. Cf. 124.

72. Nominatives in apposition.—τε, καί="quum, tum;" the καί clause being, as usual, the more important.—ἀτιμία (= "infamy" in its technical sense, for which see L. and Sc.) is a strong word. Tr. "disgrace to city and dishonour to gods."

74. ἔστηκε has often nearly the meaning of ἐστὶ. Cf. 400 and Soph. *Ajax* 200, ἐμοὶ δ' ἄχος ἔστακεν.—ποίαν σ., almost a double question: "will it not soon reveal a disaster, and of what kind will that disaster be?"

76. ἀμαλόν· ἀπαλόν, ἀσθενή. Εὐριπίδης Ἡρακλείδαις δηλοῖ, is the explanation of Hesychius (an Alexandrine grammarian and lexicographer—the word δηλοῖ is probably an accidental insertion from another place). See N. P. qu. Homer, *Iliad* xxii. 310, ἄρνα ἀμαλήν, and *Od.* xx. 14.—For χύμενον, which is aorist of χέω, B. qu. Verg. *Aeneid* ix. 164, *fusique per herbam*.

77. ἐν γῇ=εἰς γῆν. Pfl.

78. Notice how the three pronouns are in emphatic juxtaposition.

79. τὰ προβώμια. Cf. *Ion* 376, προβωμίους σφαγαῖσι μήλων.

80. See N.—τετράπολιν, cf. 32: a name applied to four adjoining δῆμοι, of which Marathon was one. Their names are given by Strabo (qu. in Elm.), Οἰνόην Μαραθῶνα Προβάλινθον καὶ Τρικύρυνθον. Cf. Ar. *Lysistr.* 285, μὴ νῦν ἔτ' ἐν τῇ τετραπόλει τοῦμυν τροπαῖον εἴη. Pindar (*O.* vii. 34) calls Rhodes τρέπολιν νᾶσον. For the form, cf. ὀμόπολις λεώς, Soph. *Ant.* 733. The meaning of the entire question of the chorus is, Did you come by land or by sea?

82. πέραθεν=ἐκ τοῦ πέρα τόπου. B.

83. κατέχετε, used here intransitively=come down to the coast from the high seas; or, possibly, one may supply τὴν ναῦν. It is present tense for past, as Pfl. remarks, quoting Verg. *Aen.* vii. 196, advertitis aequore cursum.—Cf. Thuc. vii. 33, κατίσχουσιν, iv. 42, κατασχέσουσιν.—The aor. κατασχέειν is more usual in this sense than κατέχειν; and in fact κατέσχετε is the old reading, altered metri gratiâ. See P.—Cf. *Ion* 551, προξένων δ' ἐν του κατέσχεις;

Εὐβοίδα. Cf. Hdt. v. 102, ἣν γὰρ ὁ Μαραθῶν ἀγχοτάτω τῆς Ἑρετρίας. Elm.

84. νησιώτην is used disparagingly; cf. *Rhesus* 701, and *Androm.*

14, qu. by P.—So also *τρίβω*, in the sense of *terere*, to wear out or to waste.

85. *ἐκ Μ.*, as if he said “from proud Mycenae.”

87. *ὠνόμαζε*. The imperfect is idiomatic.—See examples qu. by P., e.g. Aesch. *Ag.* 665, *τίς ποτ' ὠνόμαζεν*—*Ἑλέναν*;

88. *παραστάτην*. Cf. 216, and Xen. *Cyrop.* VIII. 1. 10, *παραστάτας καὶ ἐπιστάτας*, “sidesmen and supporters.”

89. For *ἀκήρυκτος* in another sense, see Xen. *Anab.* III. 3. 5, *τὸν πόλεμον ἀκήρυκτον εἶναι*, of a war in which no parley with the enemy was to be allowed; and other exs. in L. and Sc. Cf. Verg. *Aen.* VII. 196, *auditique advertitis*.

90. *τοῦ=τίνος* = “whose?” [possibly = “why?”].

94. *σέθεν*. Addressed to the Chorus, as the spokesman of the chorus.

95. *τί χρέος* = “what is the matter?” = *τί χρήμα*; Cf. 633, 646, 709. [But Pfl., after Matth., would render “what do you want?”] Strictly it is an accusative of respect. A fuller phrase occurs in *Orestes* 151, *ἐφ' ὃ τι χρέος ἐμβλετε*. Cf. Aesch. *Ag.* 85.—*πόλεος* alludes to the *ἐκκλησία* before whom suppliants would be brought.

96. *μελόμενοι*, “having a care:” cf. 354, *μέλονται σου*. Cf. note on *μέλειν*, 711.

97. *μήτ' ἐκδοθῆναι*, sc. *μελόμενοι*.

99. *τοῖς σοῖς* is said tauntingly, to mimic the *τῶν σῶν* of the preceding line.

101—103. *ξένε* and *σφε* both refer to Copeus; and the meaning is, You must not go with hands stained by violence. But if *σε* is read instead of *σφε* [see N.], the whole remark is then addressed to Iolaus, and *βιαίῳ χειρὶ* would then be a causal dative, “owing to the hand of violence.”

104. *πέλσεται* is not from *πάσχω*, but from *πελθω* (“will not consent”) according to P., who qu. Aesch. *Theb.* 1065, *τίς ἂν ταῦτα πέλθοιτο*;

107. Tr. *either* “it is wicked for a state to let go a suppliant band of strangers;” or (with P., taking *προστροπὰν πόλει* together), “who have appealed to the state.” The order of the words is in favour of the latter: but most commentators take *ἄθρον πόλει* together notwithstanding. Elm. would tr. “*tradere civitati Argivae*” = “to send back to their own land.” See Pfl.

109. *δέ γε* = “True, but...;” cf. *Iph. Aul.* 334, *ΑΓ. γλώσσ' ἐπιφθονον σοφή. ΜΕΝ. νοῦς δέ γ' οὐ βέλβαιος ἀδικον κτῆμα κού σαφὲς φίλοις.*

—ἐξω, cf. Aesch. *Choeph.* 697, ἐξω κομίζων δλεθροῦ πηλοῦ πόδα: *P.V.* 263, πημάτων ἐξω πόδα ἔχει, and *Hippol.* 1293.

110. *τυχόντα*, accusative where we might have had dative, makes the remark general instead of personal.—*τῆς ἀμείνονος*, almost equivalent to a separate statement, and = “which is the better part.”

111. Distinguish *οὐκουν*, particula *fortius negandi*, “then not” (*οὐκουν Ὁρέστης καὶ σὺ παύσετον τάδε*, Soph. *El.* 795), from *οὐκοῦν*, which introduces a conclusion, “therefore;” cf. *infr.* 191.

112. *χρῆν* (for *ἐχρῆν*, the augment being mostly omitted), as distinguished from *χρῆ*, implies either, (1) as here, something which ought to have been done, *but has not been done*, cf. 968; or, (2) the permanent and general nature of an obligation.

113. *θεῶν* is here used in the sense of *βωμῶν*. Cf. 440, *τῆς γὰρ ἄσπετος θεῶν*;—Construe closely with *ἀφέλκειν*, not with *βλq.* Cf. 221.

116. For *ἄρα* see L. and Sc. II. Here, and in *Androm.* 1114, it appears to be used in the sense of *igitur*, like *ἄρα*.

117. *εἰρηται μάτην*. Because the chorus, to whom hitherto the remarks had been addressed, had no executive power.

118. *καὶ μὴν*, “and·lo.” These particles are employed to direct attention to a new point, and are accordingly often used, as here, to signal the approach of a fresh person. In this signification *γe* (with a word or words interposed, cf. *infr.* 10) never follows.

119. See 35.—Pfl. [*Prooemium*, p. 9 *ad finem*] observes that the part of lord of the country, in a dialogue with another, could hardly be taken by two characters; but that Eur. did not venture to depart from the legend that the two brothers jointly succeeded Theseus: therefore he introduced Acamas as a *κωφὸν πρόσωπον*, a “walking gentleman,” amongst the other attendants of Demophon. So also, although we have here no “stage directions” as in modern plays, we may assume that the children, mentioned in 40 and in 122, were present on the stage; and that a crowd accompanied the herald who brings on Eurystheus in 929.

ἐπήκοοι = “qui audient.” Notice the genitive: and observe that another use is common in Xenophon:—*εἰς ἐπήκοον* (sc. *τόπον*) = “to within hearing distance.”

120. Addressed to the Chorus.

ἐφθης βοηδρομήσας. (1) The aorist participle, standing in apposition to the subject of the sentence, is often used with a verb in the

aorist or historical present, not to denote time *previous to* but *coincident with the action of the verb*. (2) When the aorist participle is so used with the verbs *φθάνω*, *τυγχάνω*, *λαγχάνω*, it virtually contains the *leading idea* of the expression.

So here *ἔφ. βοηδ.*=(1) "You were the first *in running* (not "*in having run*") to the rescue;" and =(2) "You were the *first* to come to the rescue;" where the idea of "rescue" is uppermost, and the *priority of the action* could have been expressed without using a verb at all. It should be noticed that this aorist participle always denotes a single transient action; the present participle, an abiding condition. Cf. Madvig, *Syn.* § 183, R. 2; Goodwin, *Greek Moods and Tenses*, § 24, N. 1.

121. *ἑσχάρα* is strictly an altar for burnt-offerings, while *βωμὸς* is the general term.

123. Observe that this line contains two statements.

124. *βωμὸν καταστέψαντες*, i.e. with branches round which were twined *στέφη* of wool. For illustrations of this custom see *Androm.* 894, *Iph. Aul.* 1478; Aesch. *Suppl.* 241, and 481; Soph. *Oedipus Tyr.* 3, *ικτηρίοις κλάδοισιν ἐξεστεμμένοι*="bearing wreathed boughs," and 143. [In *Phoen.* 1632, *καταστέφειν νεκρὸν*="to offer libations to;" a metaphorical use.] The proper expression in prose authors is *ικτηρίας θέντες*: for which Elm. qu. Andocides *de Myst.* p. 15 *δς ἀν θῇ ικτηρίαν*. Cf. also *ib.* § 112 *λέγει ὅτι ικτηρία κείται*.

126. *λυγμός* in *Iliad* XVIII. 572="a cry of joy."—*συμφορὰ*="that which befalls," "quod accidit:" and, like "accident" in English, is generally in a bad sense. So *τύχη*. Cf. 236.

127. *νιν* is sometimes plural, for *αὐτούς*; much more commonly, and probably here, singular, for *αὐτόν*.

129. *αἰκτω*, causal dat. Cf. *Hec.* 519, *σῆς παιδὸς αἰκτω*. *Iph. T.* 332, *εἰς δὲ γῆν γόνυ | καμάτῳ καθεῖσαν*. See on *infr.* 475.

130. *καὶ μὴν*—*γε* "and yet;" *καὶ μὴν* (without *γε*) sometimes has the same force, e.g. *Phoeniss.* 721, *καὶ μὴν τὸ νικᾶν ἐστὶ πᾶν εὐβουλία*.—*στολήν*, the garb; *ῥυθμόν*, the *sit* of it: "he is dressed, and looks, like a Greek."—"Ἕλληνα—ῥυθμόν, for "Ἕλλην adjectival cf. *Iph. T.* 72, "Ἕλλην φόβος, and for its use with a *feminine* substantive Aesch. *Ag.* 1254, "Ἕλλην' ἐπίσταμαι φάτιν. Similarly *τύχη σωτήρ* *Ag.* 664, *θέλκτορι Πειδοῖ* Aesch. *Suppl.* 1040. On the other hand, an adj. of feminine form is occasionally found with a neuter subst., e.g. *Orest.* 270, *μανιάσιν λυσσήμασι*. Cf. *Hel.* 1301.

132. *μὴ μέλλειν τε* is either put parenthetically; or, as one idea with *τὸ φράζειν*, and so, with one article to serve for both verbs, = "to tell without delay."

134. *θέλεις=βούλει*, cf. 13.—Cf. Soph. *Philoct.* 233, "Ἕλληνές ἐσμεν, τοῦτο γὰρ βούλει μαθεῖν.

135. *ἐφ' οἷσι* = "on what grounds."

137. "*ὦ ξένε*, arroganter pro *ὦ ἀναξ*. Musgravius." Elm.

139. *ἄγω* = "am in act of, am trying to." Cf. *δίδωμι* = "I offer;" i.e. I am trying to give.—The herald presupposes an international understanding, like an extradition treaty in modern times: except that we do not now surrender those charged with *political* offences.

140. *ἐμαντοῦ* is stronger than *ἐμῆς*.

141. *ἐκείθεν* = whose influence starts or extends from *ἐκεῖ*. Cf. *Hērrol.* 567, *αὐδὴν τῶν ἔσωθεν*, Eur. *Suppl.* 390, *κατὰ νόμους τοὺς οἰκοθεν*. —*ἐψηφισμένους θανεῖν*, here passive, but more frequently deponent, = "who have been voted on, to the effect that they die." Cf. notes on 33, 178, and 345.

142. *δίκ. ἐσμέν*, = "it is right that we..." Cf. Madvig, *Gr. Syn.* § 177, b. This construction is rare in poetry, cf. *infr.* 776.

Observe the idea of *πόλις*, "an autonomous state." —*κυρλούς* (of two terminations, see *infr.* 901) = "valid, needing no further sanction."

144. *πολλῶν καὶ ἄλλων=πολλῶν ἄλλων*: cf. *πολλὰ καὶ δεινὰ*. Elm. —Tr. "And though they have reached the altars (homes) of many another people."

145. *ἔσταμεν*, syncopated perfect = "we have ever kept our stand."

146. *ἐτόλμησε*, notice change to aorist. "And no man ventured (at any one time) to incur besides *evils of his own seeking*." So P. But Elm. thinks *ἴδια* is here used for *οἰκεία*, in the sense of "troubles in his own house:" and compares Thuc. I. 78, *καὶ μὴ οἰκείον πόνον προσθῆσθε [ἡμῖν]*. Cf. 419, 634. Cf. *προσθέσθαι*, 157.—A possible meaning is, "to add to us ill-treatment on his own account."

147. *ἐς σὲ μωρίαν ἐσκεμμένοι* = "looking *ἐς σε*, and seeing *ἐν σοι*." [So Pfl. But Elm. and B. understand *ἐς σε ἦλθον*. Elm. notices that the present is *σκοπῶ* in Attic, and never *σκέπτομαι*.] —*μωρία* = *εὐήθεια*, the good-natured simplicity which is further explained in 177 and 329.

148. Elm. qu. Eur. *Ino, Frag.* 18, *κίνδυνον μέγαν ῥίπτοντες*, Hdt. VII. 50, *κινδύνους ἀναρρίπτοντες*, Thuc. IV. 95, *τοσόνδε κ. ἀναρρίπτομεν*: and Pfl. qu. Plutarch, *Caesar* 32, *ἀνερρίφθη κύβος*, "iacta est alea."

Cf. "to run a risk."—ἐξ ἄμ.= "starting from, or in, their helplessness or dead-lock" = "in rebus desperatis."

149. "Whether their stake be won or lost."

150. φρενῆρη refers in thought to μωραν 147, for which uncivil word this line apologises.

152. Cf. *Med.* 552, συμφορὰς ἀμηχάνους.

153, 4. The two alternatives are given by τε—τε—παρεῖς = "admitting these into your land." [So Pfl., intrare passus; B. admittens.] Pfl. qu. Eur. *Suppl.* 468, "Ἀδραστον ἐς γῆν τήνδε μὴ παριέναι."

156. τοσῆνδε = "might so great as it is;" cf. 305, 316: and is more demonstrative than τόσην. See note on 178.

158. λόγους is opposed to ἔργα, which word is implied. Pfl.—But probably both λόγους and οἰκτίσματα refer to τῶνδε.

159. πεπαλνω and πέπων are strictly used of ripening fruit. Cf. Xen. *Cyr.* iv. 5. 21, ὀργὴ πεπανθήσεται. P. qu. Aesch. *Eum.* 66, ἐχθροῖς πέπων.—πάλη, a metaphor from wrestling.

160. For μὴ δόξης ὥς, with future indicative, cf. note on 248; also 1051.

161. See N.—With χαλυβδικοῦ, supply any noun, probably a neuter noun. So in Eur. *El.* 819, a knife is called Δωρῆς. Cf. "a Toledo."—The Χάλυβες or Χάλυβοι were a people in Pontus. Cf. Aesch. *P.V.* 714 (οἱ σιδηροτέκτονες X.), Xen. *Anab.* v. 5. 1, καὶ ὁ βλος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρέας.

162. ποῖα denotes indignation. So in Ar. *Nub.* 367, to the question ὁ Ζεὺς οὐ Θεὸς ἐστίν; the answer ποῖος Ζεὺς; "Zeus, quotha!" expresses contemptuous surprise. Examples of this use are common. See L. and Sc. ποῖος, 4.

163. See N.

164. τίνος δ' ὑπερ= "in whose behalf." [So P.—But B. "pro quo, sive cuius causâ." Pfl. would supply ἀμύνων αὐτοῖς.]

165. πεσόντας. Notice the aor. The future contingency is for the moment supposed to have happened.

167. Cf. *Med.* 1209, γέροντα τύμβον, Ar. *Lysistr.* 372, ὦ τύμβε, used of an old man. So τυμβογέρων = "an old man on the edge of the grave," and cf. Lat. *silicernium*.—With the indeclinable phrase τὸ μηδέν, the verb εἰμὶ is sometimes omitted, as in *Troad.* 412, οὐδέν τι κρείσσω τῶν τὸ μηδέν ἦν ἄρα [sc. ὄντων]. Elm.—ὥς εἰπεῖν ἔπος (usually, but not always, with πᾶς or οὐδεὶς) has a limiting or qualifying force, "almost;" cf. Demosth. *Leptin.* 140, ἔστι δὲ πάντα μὲν, ὥς ἔπος εἰπεῖν, δουλὴν φευκτέον

and Sandys' note. So *Hippol.* 1162, 'Ἰππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος, "is well-nigh dead."

168. For ἐμβαλνεν πόδα see note on 802.—[Elm. in a long note on ἀντλος says the original meaning is "the hold," κοιλὴ ναῦς, cf. *Odys.* XII. 411: next, in Attic, as here, bilgewater, cf. *Troad.* 686, ἀντλον εἰργων ναός, Cic. *de Senect.* VI., alii sentinam exhauriant, Aesch. *Theb.* 796, ἀντλον οὐκ ἐδέξατο, "did not leak." But Pfl., and P. after him, doubt if ἀντλος=hold, and quote *Hec.* 1024, &c.]

169. Tr., with Pfl., "You will only be able to tell (your citizens) at best that they (thus) store up hope (i.e., allies, these Heracleidae) for the future." [But the commentators differ greatly. B. translates "hope will find the best." Hermann, quoted by B., understands ἐλπίς to mean the hope that the Heracl. may return to their country. P. takes ἐλπ. εὖρ.="hope that you will be a gainer."]

170. Tr. either, with Pfl., "Yet that prospect wholly fails to match the present crisis;" or, with B., "is inferior to the advantages now before you."

171. Tr. "Even if fully armed and arrived at man's estate."

172. σε ψυχὴν, the second accus. more closely limits the meaning of the first (σχῆμα καθ' ὅλον καὶ μέρος). See *Madv. Greek Synt.* § 31, a, R. 2.

174. Cf. *Hdt.* VII. 10. 3, διέργαστο τὰ πράγματα. Used passively in both instances.—The nominative is τοῦτο.

175. There is an antithesis, I think, between δοῦς and κτῆσαι: "give—nothing; but gain—Mycenae." [But Elm. comments: "Nihil des de tuo, sed redde."]

176. κτῆσαι="gain for a friend."—The favourite contrast between δρᾶν and παθεῖν (see note on 424) is not intended here.

177. "Do not *you* experience this?"—παρὸν, accus. abs.

178. λάβης is *epexegetical* of πάθης, that is it adds an explanation of the meaning. The construction is carried on from μηδὲ πάθης without connecting particle (asyndeton); cf. 821. So also προσθέσθαι after λαβεῖν, 156, and cf. 182 and 950. [For further examples consult a long and good note in Pfl. on this line.]

For this alleged chivalrous habit of Athens, the preferring a weak to a strong ally, see Ar. *Nubes*, 587—9, Demosth. *Leptines* 458, καὶ συμμάχους ἤδη τινας ἥττους ἀντὶ κρείττωνων ἐπέσθητε ἐλέσθαι, and a passage quoted in Pfl., Xen. *de Republ. Ath.*, III. 10. Thus, in the lifetime of Euripides, they had preferred Corcyra to Corinth, at the

beginning of the Peloponnesian war. But this had been through jealousy of Corinth, and not because Corcyra was the weaker. Compare Thuc. VII. 57, where the Cretans are said to have taken the opposite side to the people of Gela (which was a colony of Crete), ἀκοντας, μετὰ μισθοῦ. Pay was a stronger motive than patriotism.

180. Remember always that *πρὶν ἂν* is used only when a negative, expressed or implied, precedes it. Cf. 865. Here, *τίς ἂν κρίνειεν*; = οὐδεὶς ἂν κρίνειεν.

182. The whole of the line 182 is epexegetical of *τόδε*.—[Elm. placed a comma after *εἰπεῖν*, thus making only *εἰπεῖν* explain *τόδε*; and the rest of the line parenthetical, = "and I have to take my turn in listening too."]

The allusion is to the right of free and equal speech, *παρρησία* and *ισογορία*, of which the Athenians were justly proud as being the natural characteristics (cf. *ὑπάρχει*, 181) of a free nation, contrasted with the habits of servility engendered by a despotism.

183. *πρόσθεν κ.τ.λ.* = "before I have exercised both of these privileges, as from elsewhere they might thrust me."

184. = "But really (δέ) our cases do not touch—there is no common ground between us." Cf. *Ion* 1285, *τί δ' ἐστὶ Φοῖβω σοὶ τε κοινὸν ἐν μέσῳ*;

186. *δοκήσαν* (v. *Eur. Suppl.* 129) is an acc. absolute of impersonal verb *δοκεῖ*. Cf. use of *δεόν* (*δεῖ*), *προσῆκον* (*προσῆκει*), κ.τ.λ. A similar acc. is also found of some passive verbs that are used impersonally: e.g., *εἰρημένον*. See *Madvig, Greek Syn.* § 182.—*δόξαν* is a commoner form than *δοκήσαν*, which is later Greek. Cf. *δοκήσω*, 245.

187. *ἂν* is to be taken with *ἄγοι*, not with *πῶς*. It stands early in the sentence to shew at once that the clause is to be conditional.

188. *δντας* should be taken with *Μυκ.*, not with *οὗς*.—The subject to *ἀπῆλασαν* is *οἱ Μυκηναῖοι* understood.

189. *ξένοι* = "we are foreigners, aliens, as far as *they* are concerned."

190. *δικαιοῦτε* is used in the sense of *ἀξιοῦτε*.

191. *οὔκουν*—γε. See on 111. *φόβῳ*, "for fear of;" causal dative. —*Ἀργέων*, objective genitive. Cf. 469, 1013.—Elm., in a long and interesting note on line 188, observes: "Whenever Eur. in this play speaks of Argos, he means Mycenae, of which town, and not of Argos, Eurystheus was king. Aeschylus too, in his trilogy, always writes Argos, though he means Mycenae; which latter he never mentions; and for

this reason:—Mycenae, the neighbour of Argos, was destroyed by Argos, Olymp. 78. 1, nine years before the production of the *Agamemnon*. Mycenae would seem to have been latterly but a small place; since Herodotus, ix. 28, states that from Mycenae and Tiryns together only 400 fought at Plataeae, to which field Sicyon sent a contingent of 3000 men.”—In this passage, though Eur., in writing 'Αργ. φόβω, no doubt meant Μυκ. φόβω, it is probable that the political crisis existing at the time made the mention of fear of Argos a “hit” with the audience. See *Introduction*.

193. Trachis, a city in Thessaly, to which the Heracleidae had first fled.—For *τι* used like an adverb of manner, cf. *Androm.* 871, *Phoen.* 111.—By 'Αχαιϊκὸν πόλισμα is meant “a town in Thessaly, or Phthiotis.” P. refers to *Rhes.* 238, *Ion* 64.

194, 5. *δίῳ*, dat. instr. or of manner.—With *οἷά περ* supply *λέγων*.

197. Cf. 143, and Aesch. *Suppl.* 608, *τόνδε κραινόντων λόγον*. See N.

198. *ἐλευθέρας* = “as being free.” Naturally a favourite word with an Athenian audience. Cf. 62, 113, 244, &c.

199. “But I *do* know.” *οἶδα* has more emphasis than *ἐγώ*, being contrasted with *οἶδα* in the preceding line.—*τῶνδε* here refers to the Athenians, as represented by the chorus.

200. *θέλειν* is here used in its proper sense of willingness, as distinct from a positive wish. Cf. 13, 134, and Index.—*αἰσχύνῃ* here = “honour,” i.e. the dread of shame. Cf. *τὸ αἰσχρὸν* in Demophon’s reply, which clearly refers to this line. So Pfl., “ne quid dedecoris subeant.” Elm. qu. Thuc. i. 84, *αἰδῶς σωφροσύνης πλείστον μετέχει, αἰσχύνῃς δὲ εὐψυχία*. See notes on *αἰδῶς*, lines 6 and 460.—For *πάρος* in the sense of *preference*, cf. note on 58 and Soph. *Oed. Col.* 418.

202. *πόλιν* = “quod ad civitatem attinet;” acc. of respect.—For *ἐπιφθονον* with infinitive cf. Aristoph. *Equites* 1274, *λοιδορῆσαι τοὺς πονηροὺς οὐδὲν ἐστ’ ἐπιφθονον*.

203. The idea was commonly held in antiquity that excessive praise was a danger to the recipient of it, as being liable to provoke the *φθόνος θεῶν*. Euripides has the same remark elsewhere—*Orest.* 1162, *βάρος τι κὰν τῷδ’ ἐστίν, αἰνεῖσθαι λαν*, *Iph. Aul.* 979, *αἰνούμενοι γὰρ ἀγαθὸν τρόπον τινὰ μισοῦσι τοὺς αἰνούντας ἢν αἰνῶσ’ ἄγαν*. Qu. by Elm.

204. *βαρυνθεῖς*, “annoyed.” Cf. Soph. *El.* 820.

206. For *προστατεῖς*, cf. 349, 964.

207. *μὲν* corresponds with *δὲ* in 209.

208. Take *πατήρ σέθεν* together as in *Med.* 1309, qu. by Elm., *παῖδες τεθνᾶσι χειρὶ μητρὶ σέθεν*.—*γενῆσθαι*. All these verbs are in

the present. The meaning is, "still stands as the son of." This is common when relationships are spoken of, e.g. *Ion* 1458, οὐκ ἀδάκρυτος ἐκλοχεύει, τέκνον.

209. ἀνειμι γένος, "genus repetam." [Elm. has a note on the rarity in Attic Greek of the present and future of ἐρχομαι. ἐλεύσομαι occurs in Aesch. *P.V.* 854, and elsewhere in poetry; but he can hardly find an instance of it in prose. ἐρχεσθαι, Aesch. *Ag.* 917.]

211. θυγατρός, named Lysidice, according to Plutarch.—αὐτανεψίων [see N.]="sprung from first cousins." Aethra and Alcmena, the respective mothers, were cousins; being both the grandchildren of Pelops and Hippodamia. P. gives the full genealogy. Musgrave cites Plutarch, *Theseus* 7.

212. ἂν εἴη="would thus be"="are."—γεγῶς, the singular, by attraction, instead of the dual γεγῶτε.

213. γένους, "touching, in point of relationship." Cf. the use of the genitive with adverbs, ὡς ποδῶν εἶχον, as I stood in point of speed="with all my speed," Hdt. vi. 116, πῶς ἀγῶνος ἤκομεν; Eur. *El.* 751. Cf. Madvig, *Greek Syn.* § 49, R. 2.—ἤκεις for προσήκεις, not an uncommon usage: cf. *Alc.* 291, καλῶς μὲν αὐτοῖς καταναεῖν ἤκον βίου, Soph. *Oed. Col.* 738. As προσήκοντος occurs, in a different sense, in the next verse, the simple form is naturally chosen here.

214. τοῦ προσήκοντος="relationship." So Pfl., τῆς συγγενείας. Cf. L. and Sc. 3. [But L. and Sc. quote this passage under the head of τὸ προσήκον=fitness.]

216. σύμπλους governs the dative Θησεῖ.

217. ζωστήρα, of Hippolyta, queen of the Amazons. See the description of this Labour in the chorus of *Herc. F.* 408—417.—πολυκτόνος, "murderous,"="involving murder to get it." P.—μετὰ, "after the girdle"="to fetch." So often in Homer.

218. ἐρεμνῶν, "black, shadowy;" only in Euripides in this passage. Twice in Sophocles, *Ajax* 376 (of blood), and in *Antig.* 700, ἐρεμνὴ φάτις.—ἐξανήγαγεν="up and out of."

219. For μαρτυρεῖ with accusative, cf. Soph. *Antig.* 515: but the dative in *Ion* 532, μαρτυρεῖς σαντῶ.

220. For ἀπαιτεῖν τινα with the infinitive, cf. Eur. *Suppl.* 385, Οησεύς σ' ἀπαιτεῖ πρὸς χάριν θάψαι νεκρούς.

221. θεῶν can, by virtue of its position, be construed either with πρὸς βίαν or with the participle. Cf. 113.—For ἀποσπᾶν, cf. Soph. *Ajax* 1024.

223. Tr. "not to say an evil in the state also." But see N.—If the reading in the text is correct, and the comma be put after instead of before *χωρίς*, *ἐν* is probably not the preposition, but an adverb, "also." Cf. L. and Sc., B. 3, Soph. *Ajax* 675, *Oed. Tyr.* 27, 181.

224. For *ἀλήτας*, cf. 51.—Hermann takes *συγγενεῖς* as a noun, and the two preceding words as adjectives qualifying it. Pfl.—But it is probably better to take each separately; thus giving the Heracleidae three distinct claims for sympathy.

225. The words *βλέψον πρὸς αὐτοὺς βλέψον* occur in *Alcest.* 390.

226. See N.—*ἄντομαι* = *ἀντιάζω*. For *καταστέφω*, cf. 124.—Pfl. would take *καὶ καταστέφω* parenthetically; and compares Xen. *Anab.* 1. 10. 1, *βασιλεὺς δὲ (καὶ οἱ σὺν αὐτῷ) διώκων*.—For *χεροῖν καὶ πρὸς γενείου*, cf. 755, where *περὶ* governs both nouns, as *πρὸς* in this passage. [*χεροῖν* might depend directly on *ἄντομαι*, cf. *Hec.* 752, *ἵκετεύω σε τῶνδε γυνάτων* (Pfl.), and Hom. *Od.* 11. 68 (*λίσσομαι*), but this is less likely.]

227. *γένειον* = "the chin;" *γενειὰς* = "the beard."

229. *γενοῦ* = "prove yourself."

231. *πλὴν*, a change from the usual *ἤ*. Cf. 444.—Pfl. assigns *ὑπὸ* to the verb, *ὑποπείσειν Ἀργείοις*: an instance of tmesis.

232. *ῥῆκτειρα* = "I at once felt pity (and now express it)." An aorist (e. g. *ἐπήνεσα, ἀπέπτυσσα, ἤσθην, ἐφριξα*) is often colloquially used by dramatists to express sudden action or emotion. See Madvig, *Greek Syn.* § 111, R. b. Cf. also *Orest.* 1021, *ἐξέστην φρενῶν*, *Hel.* 835, *κατώμοσα*.—*συμφορὰς* is genitive depending on *ἀκούσας*. See N.

233. *τῆς τύχης νικωμένην* may be explained as genitive of comparison. Cf. *Med.* 315, *κρείσσόνων νικώμενοι*, and *Aesch. Suppl.* 1005, *ἡμέρου νικώμενος*.

234. *ἐσεῖδον*, = "I have only now *seen*, though I have often *heard* of it."—*γὰρ* amplifies the statement of the preceding line. Cf. 12 and 302.

236. *τρισαῖ* = "ternae."—*συμφορὰ*, "circumstance." Cf. *Thuc.* 1. 140, *πρὸς τὰς συμφορὰς καὶ τὰς γνώμας τρέπεσθαι*.—Elm. takes it as "three ways of regarding this occurrence:" but Matth. as a mere periphrasis for "three misfortunes." Cf. 126.

238. *ἐφ' οὗ* = "*on* whose altar," or, "*at* whose statue."—Cf. *Eur. Suppl.* 93, *βωμῶν ἐφημένην*.

239. *πανήγυρις*, here simply an "assembly:" but, strictly, "a general solemn holiday assembly." Cf. *ὁμήγυρις*.

240, 1. Elm. rightly notices that these two facts should be taken

as one idea: they form the second *συμφορᾶς ὁδός*. But in 214, Iolaus had expressly separated the two. Strictly speaking, Demophon should have spoken of four, not three, *συμφορᾶς ὁδοί*.—*πατρῶαν χάριν*=*πατρὸς χάριν*=“which is a piece of gratitude due to their father” (sc. for favours received from him): accusative in apposition to the sentence; cf. *Herc. F.* 1238, *Orestes* 828.

242. This is the third *συμφορᾶς ὁδός*. Cf. 200.

243. *συλασθαι* usually takes an accusative of the thing of which one is despoiled. Cf. *Soph. Philoct.* 413, *ταῦτ' ἐσυλήθην ἐγώ*, *Iph. Aul.* 1275.

245. *δοκήσω*, a later form for *δέξω*. Cf. 261 and 186 (*δοκῆσαν*). For *δκνψ*, see N.

246. Tr. “Why, to have acted so would well-nigh make one hang oneself.” Cf. *Ar. Acharn.* 125, *ταῦτα δῆτ' οὐκ ἀγχόνῃ*; also *Alc.* 229, 230, and *Soph. Oed. Tyr.* 1374, *ἔργ' ἐστὶ κρείσσον' ἀγχόνῃς ἐιργάσμένα*.

247. The aorist of *ὀφείλω* (sometimes preceded by *εἶθε*, *εἰ γάρ*, or *ὥς*) is used with the infinitive to express an unattained wish. With the *present* infinitive the wish refers to present (or *continued* past) action (e.g. *Iliad A.* 415, *εἶθ' ὀφείλες—ῆσθαι*, *utinam sederes*); with the *aorist* infinitive to the past (e.g. *Medea* 1; *Hel.* 395, *εἶθ' ὀφείλες τότε...λιπεῖν βίον*).

248. Tr. “lest any one shall tear you away by force.” Verbs of *fearing*, etc., imply thought, and *δπως* (generally *ὥς*) is used to introduce the object of the fear: it really=*μή* of the ordinary construction. Thus in *Hdt.* 1. 9, *ὥς λέγω* corresponds to *μή γένηται* in the same sentence after *μή φοβεῖν*. Cf. *Soph. El.* 1309, 1426. *Lysias or.* XXVII. 9, *οὐ τοῦτο δέδοικα ὥς ἐὰν ἀκροᾷσθε αὐτῶν ἀποψηφιεῖσθε*. This construction apparently occurs only when the leading verb is negated. See also Goodwin, *Greek Moods and Tenses*, p. 85 (§ 46, note 6, a).

250. “*Ἀργος ἐλθὼν*, but *εἰς Ἀργος* in 60, and in 98.

251. Observe how carefully Demophon is made to choose his words so as to state his own point of view: for *ξένοις* implies “who are strangers to Eurystheus, and not his subjects;” and *ἐγκαλεῖ*, which is the proper word for a complaint before a court of justice, implies that Eurystheus must use argument and not force.—*ἐγκαλεῖν* takes the dative of the person as in *Soph. El.* 778, *ἐγκαλῶν μοι φόβους*; but *κατηγορεῖν* takes the genitive.

253. *νικῶ*, subjunctive. The meaning is: “If it not only be just, but I prove it to be so.”

255. Tr. “Nay, my conduct is no disgrace to me; but yours is an

injury to yourself." See N., for other ways of writing and of translating this line.

256. With *ἔμοιγε* supply *αἰσχρόν*. The meaning is, "If I hand these over to you, to drag them to Argos *with you*" (force of middle voice). Cf. 808.

257. *σὺ δ' ἐξόριζε*, cf. Eur. *El.* 532, *σὺ δ' εἰς ἔχνος βάσας* = *εἰς ἔχνος δέ*. Pfl., cf. 565.—*ἐξορίζειν* = "exterminate." See 16.

258. *σκαῖος*, = "*gauche*," 458. Cf. Eur. *El.* 972, *ὅπου δ' Ἀπόλλων σκαῖος ἦ, τίνες σοφοί*;—*τοῦ θεοῦ* = "the god whose temple protects them." *πλεῖω φρονῶν*, cf. 933.

260. Cf. Soph. *Ajax* 159, *ῥῦμα πύργου*, "the protection of:" but in Aesch. *Pers.* 147, *τόξου ῥῦμα* = "the drawing of a bow."

261. *ἴσως* thus used with the future tense not unfrequently gives a contemptuous or sneering tone; *τάχα* with the fut. often conveys a threat, e.g. *Hel.* 452, *Herc. F.* 500, Aristoph. *Thesm.* 719. See also 269.

263. "Yes, provided that you do not injure Mycenae." The *Praeco* is insolent.

264. *βλάπτεσθε*, imperative.

266. "Such are my wishes too"—cf. *Orest.* 1680, ME. *πείθεσθαι χρεών*. OP. *κἀγὼ τοιοῦτος*.—*οὐ μεθήσομαι* = "will not free myself from" = "will not let go." Cf. *Hec.* 400, *παῖδός οὐ μεθήσομαι*.

268. *πάλιν* = "rursus."

269. *αὐτίκα*, "presently:" but in Ar. *Plut.* 130, *Aves* 1000, and Plato, *passim*, *αὐτίκα* = "for example."—For *εἶσομαι*, cf. 65 (*γνώσει σύ*).

270. Tr. "and that without delay."—*ἀμβολὰς* = *ἀναβολὰς* = "postponement, delay." But in Ar. *Aves*, 1385, = "the start, the prelude." The sense of *throwing off* underlies both meanings.

271. For *θελνω*, cf. 685.—The person of a *κῆρυξ* was in all times sacred.

272. *εἰ μή γε*, so in *Alc.* 493.—Demophon retorts with *σωφρονεῖν*, the same word that Copeus had used in his taunt, line 263.

276. *αἰχμή*, strictly a spear-point, here = "a body of spearmen." So twice in Pindar. Cf. the use of *ἀσπίς* *infr.* 932. But observe that in Aesch. *P. V.* 925 (*τρίαιναν, αἰχμήν τὴν Ποσειδῶνος*) it = 'sceptre,' i.e. badge of power.

277. *μένουσιν*, transitive, = "await."—*ἀσπιστῆρες* = *ὀπλῖται*. *ἀσπίς*, the round shield, is probably here, as often, put for *ὄπλον*, the oblong shield. So in *Phoen.* 78.

278. Alcathoos son of Pelops had reigned at *Megara*, shortly before these events: hence, the district of *Megara*, between Athens and Corinth, is here intended.

279. *καταδοκῶν* = "watching with outstretched head;" a poetical word used, always in a military sense, by Herodotus and Xenophon; who both affect poetical expressions.—*τάνθ' ἐνδε* = "the Athenian army." Cf. Eur. *Suppl.* 695, *ὁ ἐνθ' ἐνδε στρατός*.

280. "*λαμπρός*, vehemens, rapidus, potens." Cf. Ar. *Equit.* 430, *ἔξειμι γάρ σοι λαμπρός ἦδη*. Musgr. apud Elm.—So Thuc. VII. 71, *λαμπρῶς ἐπικεῖσθαι*. [But P., after Barnes, would render "bright in armour."] *ὑβριν* = "the assault on the herald;" cf. 18.

281. "To the crops and the trees (esp. olive trees):" cf. *δενδροτομεῖν* and *τέμνειν γῆν*. Attica was often enough ravaged in the Pelop. war by the Laced. from Deceleia, which was the *ἐπιτείχισμα*, or permanent hostile fort on Attic soil. See Thuc. VII. 19. But Deceleia was not permanently garrisoned by Peloponnesians till the spring of B.C. 413.

282. *κεκτῶμεθα*, optative, formed directly from the stem, = *κε-κτα-ωμεθα*: cf. *μεμνῆτο* Xenophon, *Cyr.* I. 6. 3. [In Aristoph. *Plutus* 991 *μεμνήτο* is the form best attested. So *κτάομαι* has also *κεκτῆμην* (= *κεκτη-ι-μην*) as optat., e.g. Plato *Legg.* V. 731 C, *κεκτῆτο*.]—Here exit Copreus.

284. *φθείρου*, an imprecation, = "go with a curse:" cf. *Androm.* 715, *φθείρεσθε τῆσδε*, "hands off!" B. qu. Ar. *Plut.* 598, *ἀλλὰ φθείρου καὶ μὴ γρύξῃς*. It was probably not a dignified expression. For *τὸ σὸν*, cf. note on 58.

285. *οὐκ ἐμελλες* = "you were not about to," "it was not likely, it was not destined that you would." Cp. Soph. *Philoct.* 446.

289. For *Ἀργείων*, cf. note on 191.

291. *ἐπὶ τοῖσι* = "on these grounds" = *ἐπὶ τούτοις*. A demonstrative use of the article common in Homer and in Lyric poets.—With *μᾶλλον* supply *ὁξὺς ἐστι*.

292. Some say that Euripides had a hatred for heralds, as it is said he had for women. But the opinions which a dramatist puts into the mouths of his characters are not necessarily his own. The herald in Aesch. *Suppl.* is just as unfavourably drawn as the herald in the *Heracleidae*. The necessities of the plot do not allow Copreus to speak soft words.

293. *πυργοῦν* = "exaggerate." Cf. *Med.* 526, *πυργοῖς χάριν*: Ar.

Ranae 1004, πυργώσας ῥήματα σεμνὰ = "building up like towers."—τῶν γιν. = "quam quae vere fiunt." Pfl. Cf. 1003.

295, 6. παρὰ μικρὸν ἦλθεν διακναῖσαι. The sense is, "He (the herald) came to but a small interval between himself and death; i.e., only a little way off." So Isocrates 388 E, παρὰ μικρὸν ἦλθεν ἀποθανεῖν. Compare examples in L. and Sc. παρὰ C. 5. [Pfl. agrees: but P. appears to think the subject of ἦλθεν may be Demophon.]—Cf. Ar. *Nub.* 120, τὸ χρώμα διακεκναισμένος.

297, 8. For κάλλιον τοῦδε ἢ πεφ., Pfl. well compares Cicero *pro Quint.* c. 2, 8: Quid hoc iniquius, quam dicere.—ἦ is expegetic of τοῦδε.—γέρας, privilege, prerogative.—ἐσθλοῦ κάγαθοῦ stands for the everyday phrase καλοῦ κάγαθοῦ, the Greek equivalent for "gentleman;" noble (1) by birth, (2) by character. For ἐσθλός, noble by birth, cf. Soph. *Antig.* 38, εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ. So, in this play, ἐσθλός in 299 is opposed to κακός, base-born, in 300.—For the sentiment, which is common in Greek, Elm. qu. *Androm.* 974 and 1279.—Soph. *Oed. Col.* 7. P.

299. πόθος here = "*cupido*," not "*desiderium*," which is the more usual meaning.

300. With κακοῖς ἐκοιν. supply γάμων, which, the genitive, is the proper construction.—οὐκ ἐπαινέσω, supply αὐτόν, strictly belongs to the end of the sentence.

301. With λιπεῖν, which is expegetic of ἐκοινώνησεν, supply ὥστε. As Pfl. observes, the line is redundant, πλεονάζει. [If λιπεῖν, in the sense of τὸ λιπεῖν, is taken as dependent on ἐπαινέσω, compare, with Pfl., λαβεῖν (for λαβών) depending on ἀτιμάσης, 227.]

302. γὰρ = "to explain," justifying the sentiment with which he opened his speech.

303. γὰρ here "for instance." Observe that as γὰρ (like γοῦν, μὲν, &c.) is a word that cannot begin a sentence, this line belongs to the class of exceptions noted by Porson (*praef. Hec.* xxxv.) to his rule governing the pause in the 5th foot. See further on 529.—Iolaus means to say, "In our case both sides are ἐσθλοί."

306. γῆς genit. after μόνοι, the country standing for the inhabitants (μόνοι τῶν Ἑλλήνων). To take it as gen. absol. makes a clumsy sentence.

τῶνδε = "these children." προστήσαν, 2 Aor. Intrans., = "stood before as guards." Cf. 349, 1037. But in Thuc. II. 65, π. τῆς πόλεως = "as leaders of." Notice especially Soph. *El.* 980, ἐχθροῖσι προῦστήτην φόνου = "were the authors of."

307. For the sentiment, cf. Soph. *Oed. Col.* 1632, Verg. *Aeneid*, I. 412.—What follows, 307—319, alludes to the political crisis at the time. See *Introduction*.

309. μὲν answers to δὲ in 310. "They do their part—you must do yours."—Cf. Thuc. VII. 71, εἰς πείραν ἦλθον τοῦ ναυτικοῦ.

310. ἦν δ' οὖν, "And if ever it *should* happen that," P. Cf. *infr.* 714. *Alcest.* 850, ἦν δ' οὖν ἀμάρτω τῆσδ' ἄγρας.

311. οἰκῆσητε with τιμὰς is an instance of zeugma. λάβητε would be the proper word. Elm. compares 785, 833, 839, 1041.

313. Notice εἰς γῆν="against Attica."—ἀλρεσθαι is infinitive as a strong imperative: or, μέμνησθε may be supplied from the line following. Pfl. compares *Ion* 101, *Tro.* 422.

316. i.e. Mycenae and Argos. [*Phoen.* 106, Aesch. *Suppl.* 251. P.]

317. See N.—Tr. "have taken to hold for foes, instead of us;" i.e. prefer the hostility of all Argos, to that of a handful like ourselves. Elm. tr. "nobis mutabant." For *mutare* so used, cf. Horace, *Odes*, III. 1. 48: Cur valle permutem Sabina, Divitias operosiores? See also Horace, *Odes*, I. 17. 1; II. 16. 19; *Sat.* II. 7. 110. Cf. 346, 1000.—But P. tr. "have *rid us* of, and taken on themselves."

318. πτωχός="pauper" (English), a poor wretch who πτώσσει, cowers. πένης="pauper" (Latin), one who πένεται, works for his bread. [√πεν: cf. πόνο-ς; penuria.] Cf. Horace, *Epistles*, II. 2. 12, meo sum pauper in aere. Aristophanes in the *Plutus*, 552, 3, defines the difference between these two words.

320. θανῶν, aorist="after my death," not, "when dead," which would be τεθνηκώς.

321. ὦ τᾶν (which is not found in Aeschylus, occurs once in Sophocles, *Oed. Tyr.* 1145, and often in conversations in Aristophanes and Plato) is a colloquial word="My good friend."—πέλας Θ.= "as I stand by the side of Theseus." [Others render it *aequalem*.]

322. ἄρῳ=ἀερῳ, fut. of ἀέρω: as τιμάετε makes τιμάτε. But ἄρῳ is from αἶρω. On the confusion to which the future ἄρῳ is liable see N.

323. With ἐδέξω, supply τέκνα.—ἤρκεσας="succoured:" so in 827. But in 576, 953="to suffice:" and in Soph. *Ajax* 824, *Hec.* 1164="succour."

325. πατρῶαν="the opinion which people had of your father." Equivalent to πατρός, the objective genitive.

328. For ὅστις with indicative see L. and Sc. 85, B. III. 1. ὅστις

ἐστὶ="who (namely, that definite person) is." ὁσπερ="the very man who."—μὴ is used with χείρων because the quality thus conceived and expressed is contrasted with that of the πολλοὶ of the principal sentence in the previous line. Cf. 283, 533. Cf. Madvig, *Greek Synt.* § 203 (e).

For the sentiment, cf. Horace, *A. P.* 173, who calls the old man "laudator temporis acti;" also Hor. *Carm.* III. 6. 46, aetas parentum peior avis, &c.: and so Homer who makes a young man say Ἥμεῖς μὲν πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι.

330. ὠφελεῖν, here used with the dative, in 519 takes an accusative of the direct object, and again a dative in 681. In the construction with the dative the relation of the donor to the recipient predominates: in the construction with the acc. the positive result of the action upon the object. Cf. Madv. *Greek Synt.* § 36, R. 1.

331. τοιγάρ=τοί γε ἄρα, see L. and Sc.—δὴ probably here intensifies the force of μυρῖους; but, as a rule, the force of the preceding word.

333. αὐχῶ, cf. 353,="I am confident." But in 832 and 931="think, expect."

334. τοιαῦτα, κ.τ.λ. The meaning is, "The conduct of these fugitives will be as you have said above: our kindness will be borne in mind by them." μνημονεύσεται, note the passive signification here of this form of the future: and cf. *infr.* 928 (εἰρήσεται). Here χάρις="beneficium:" but more commonly="gratitude;" a meaning which is possible here also. A favour is regarded in opposite lights by the two between whom it passes: hence the two meanings of χάρις. See 438, 548.

335. Take μὲν here with the δὲ in 340; and μὲν 337, with τε 340. For μὲν—τε, Pfl. qu. *Hippol.* 996: P. qu. *Med.* 125.—[Pfl. takes σύλλογον=ἐκκλησία (cf. "ad populum referre"): but it probably refers to the levy of an army.]

336. With τάξω, supply αὐτούς. [But, if Pfl. is right in note above, τάξω must here="I will make arrangements."]

337. χεῖρ, like *manus*, here="a band of men." Cf. 1035.

338. For προσεσῶν used absolutely, cf. Soph. *Phil.* 46, 156; in which places this whole phrase occurs. But the dative is generally added.

339. Ἀργεῖ="at Argos:" so in 360.

340. θύσομαι="will get sacrifices offered;" middle.

342. θυραῖος="out of doors, away from home." [In *Ion* 702, θυραῖος ἐλθὼν prob.="coming from abroad."]

343. This use of ἀλλά with imperatives, like an interjection, is common. Cf. Pind. *Ol.* vi. 37, ὦ Φίντις, ἀλλὰ ζευξόν ἡμόνοους.

344. 5. οὐκ ἂν λίποιμι, "I will not leave," ἂν with the optat. expressing a fixed determination, cf. *Alcest.* 1114. Distinguish the force it bears in 395, 847 &c. of a polite future, "will tell—if you please."—ἐξῶμ. μένοντες=μεινῶμεν ἥμενοι. Elm.

345. εὖ πράξαι πόλιν is a quotation of their prayer. [But Elm. notes another possible translation: "expectantes donec:" cf. *Androm.* 255, οὐ μὲν ὦ πόσιν μολεῖν.]

347. θεοῖσι, by synizesis, is two syllables here.

348. Ἀργείων, i.e., "than the Argives use." [But B. supplies θεῶν.]

350. φημί="I assert." So in 391: and cf. *Soph. Oed. Col.* 317, καὶ φημί κάποφημί.

352. Cf. *Aesch. Pers.* 838, σοῦ κλύων ἀνέξεται: "will put up with, or stand." *Herc. F.* 222.—νικωμένη, a *supplementary* participle, shewing the application of the meaning of the verb. Cf. *infr.* 741.

353. The herald is gone; but the chorus fling their words after him.—Tr. "Though you boast greatly (cf. 333), others care not (96) for you any the more (sc. for that reason)."

358. Take οὕτω with εἴη.—μήπω="may it *never* (see Porson, *Heccuba* 1278) be so to Athens (i.e., that she should desert suppliants)." Similarly, οὕπω occasionally=οὕποτε, e.g. *Soph. Oed. T.* 105, ἐξοιδ' ἀκούων. οὐ γὰρ εἰσεῖδόν γέ πω.

359. καλλιχῶρος, cf. εὐρύχῶρος,="with fair places (χῶρος)." An Epic form. Cf. Pind. *Pyth.* xii. 45, παρὰ καλλιχῶρψ πῶλει χαρίτων.

361. Cf. *Iliad* xix. 123, Εὐρυσθεὺς Σθενέλοιο παῖς Ἱερσηϊάδαο.

362. ὅς refers to σὺ in 353.

364. θεῶν is here a monosyllable; cf. 347.

365. For ἀντισχ. χθονός, holding on to, cf. *Ion* 1404, ἀνθέξομαι τῆσδε. Partitive genitive.

367, 8. i.e., neither *doing* what you ought, nor (from another point of view) *saying* what you ought.

369. For this use of ποῦ where the tone is that of indignant denial, cf. 510, *Soph. Ajax* 1100, ποῦ σὺ στρατηγεῖς τοῦδε; *Oed. Tyr.* 390, *Philoct.* 451. For καλῶς, adverb for adjective, cf. 1054, καθαρῶς. *Hec.* 732, εἰ τι τῶνδ' ἐστὶν καλῶς.

370. For παρὰ="with," in the sense of "in the mind of," cf. 201, 881.

374. οὐχ οὕτως="non impune," Elm., "non nullo negotio," Pfl.

So *Alc.* 680, οὐ βαλὼν οὕτως ἀπει, Elm. Pfl. qu. Cicero, *de Finibus*, v. 3. 7, Fortasse non poterit *sic* abire.—κυρέω, like τυγχάνω, usually takes the genitive; but cf. Aesch. *Choeph.* 714, κυρούντων τὰ πρόσφορα. See L. and Sc. II. 2.

376. A willow (shield) overlaid with χαλκός.

377. See N.

378. μοι is ethic dative="trouble me not the city."

379. Cf. *Hippol.* 462, κάρ' ἔχοντας εὖ φρενῶν.—χαρίτων, *from the point of view of*; or, *in connection with, touching*. See on *supr.* 213.

380. ἀνδσχου="hold yourself back." Cf. *Iliad* XXIII. 587, ἀνσχεο νῦν. But in *Iliad* I. 586="hold yourself *up*." See 352 of this play. —In those tenses of ἔχω and its compounds in which σχ occurs, the idea is usually that of *withholding*, keeping back from.

381. "My son, why, I prithee."—σύννοια="anxious thought." Cf. Aesch. *P.* V. 437, συννοία δὲ δάπτομαι κέαρ.

382. νέον τι λέγεις="new and strange:" he is reluctant to use the ill-omened word κακόν. Cf. Aesch. *Suppl.* 712, νέους λόγους. Eur. *Suppl.* 99. So καινόν frequently.

383. With μέλλουσι, supply παρῆναι: so in Aesch. *Pers.* 814 (τὰ μὲν) πάσχοι, τὰ δὲ μέλλουσι (supply πάσχειν).

384. οὐ μὴ is used with the Subjunctive, and (sometimes) the Future Indicative, to express strong negation: such a use being almost equivalent to the force of the Future with οὐ, e.g. *Medea* 1320, χειρὶ δ' οὐ ψάυσεις ποτέ. The construction has been generally explained by an ellipsis of some word expressing or implying fear: οὐ (sc. δέδοικα) μὴ τοῦτο γένηται, κ.τ.λ. Cf. Madvig, *Greek Synt.* § 124, a, R. 3. The inadequacy of this explanation is pointed out by Goodwin, *Moods and Tenses* § 89. 1, *Note* 2. The origin of the construction is still doubtful. [Dr Fennell in his edition of Pindar suggests that μὴ, the representative of the old and probably the original negative MA, once used generally in direct negation with the indicative, is in this use of οὐ μὴ retained in its old force, with the newer and weaker sign of negation to avoid the misconception liable to arise when μὴ was no longer used as a direct negative. Cf. Fennell, Pindar, *Ol.* I. 7.]

385, 6. See N. for important variation.

386. καὶ can be taken here as either = "and" or "even." Elm.

387. εἰς τὰς Ἀθήνας can *either*, with Pfl., be taken with εἶσιν, or with φρονῶν. Cf. *Hippol.* 6, σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα. L. and Sc. qu. Andocides, XX. 16, εὐ φρονεῖν εἰς τινα.

388. Zeus is mentioned as being above the other gods. He might have said Nemesis, as the instrument of Zeus. The sentiment is an imitation, and almost a quotation, of Aeschylus, *Persae* 827, *Zeús toi κολαστής τῶν ὑπερκόμπων ἄγαν φρονημάτων ἔπεστιν*. See note on 459.

392. οὐκ is to be taken as one word negating ἀγγέλοις; otherwise it would be μή. Notice ἀγγέλοις ὄρᾶν, a paradoxical phrase. So ἐν σκότῳ ὄρᾶν, i.e. μή ὄρᾶν, *Soph. Oed. T.* 1273.

393. B. qu. Hdt. vi. 102; where Marathon is described as ἐπιτηδεώτατον χωρίον ἐνιππεῦσαι, as being a flat country. But in all probability, πεδία γῆς is merely a phrase for *the whole country*.—ἐφῆκε, in hostile sense, = *immitit*: so ἐπελθὼν, various reading in 355.

394. ὀφρύην = "eyebrow:" the accus. in poetry follows verbs meaning to "sit," as ἤμαι, θάσσω, προσθακεῖν &c. Cf. Byron, "A king sate on the *rocky brow* That looks o'er sea-girt Salamis," and N. Test. "They brought Him to the *brow* of the hill."—For λεπαῖος, cf. *Hippol.* 1248.

395. σκοπεῖν = "to look about to see" (√σκαπ = √spac: σκοπο-ς, spec-ula): καθορᾶν = "to descry from a look-out."—For δόκησιν ἂν λέγοιμι, used parenthetically, B. qu. *Bacch.* 628, δόξαν λέγω.

396. See N.—With ποῖα, supply ὀδῶ.

397. *Either ἐν ἀσφαλεῖ χθονὸς* = "in a safe *part* of the country;" or (with P. after Matth.) take χθονὸς apart from ἐν ἀσφαλεῖ, as a genitive depending on ποῦ, which may possibly be supplied from ποῖα. In this case, for ἐν ἀσφαλεῖ, see on 971.

400. ἔστηκε almost = ἐστι. Cf. 74.—The σφάγια would not be slain till the moment before the contest; but, meanwhile, other victims were being slain. Elm., quoting Aesch. *Persae* 201—3.—οἷς θεῶν = "for those of the gods to whom."—τέμνεσθαι is here used literally: but metaphorically in *Hel.* 1235, σπονδὰς τέμνωμεν, and Eur. *Suppl.* 375, φίλιδά μοι τεμεί.

401. θυηπολ. = "is filled with sacrifices = lustratur:" it is generally *active*, in the sense of "to be busy with sacrifices." B. compares *Iph. T.* 367, ἀυλεῖται πᾶν μελαθρον = "is filled with music;" and *Hel.* 1432, χρῆ γαῖαν βοᾶσθαι.—ἄστυ is always used of *Athens* proper; as we say, "the city:" and cannot mean Marathon.

402. τροπαῖα ἐχθρῶν = "relating to the rout of:" cf. 1032, σωτήριος. Cf. also Eur. *El.* 469, Ἔκτορος ὄμμασι τροπαῖοι, and observe the dative. —P. rightly observes that the epithets in this line refer to *both* the preceding lines.

403. *άλισας*. So also it is *ā* in *άλισας Herc. Fur.* 412.—*ἀλίζω* = *ἀθροίζω*. Cf. *συναλίζω*. Both are often used by Xenophon. Elm.

404. *ἤλεγξα* = "I tested." Look out *ἐλεγχος* and cf. 905. For *βέβηλα*, cf. Thuc. IV. 97, *ἐν βεβήλῳ*. "Accessible; those recited by *χρησμολόγοι*," P. Cf. Hdt. VII. 6. For examples of *λόγια κεκρυμένα*, B. refers to Hdt. V. 91, 92.

405. *λόγια* and *χρησμοί* are distinguished by Thuc. II. 8. The Scholiast on that passage asserts, that they were respectively in prose and verse.

407. *γνώμα* = *γνώμη* = "opinion:" cf. Aesch. *Ag.* 1352.—*ταὐτὸν ἐμπ.* = "is conspicuous as being the same." *ἐμπ.* is used with dative of that which one is conspicuous *in, among, or for*; and with a supplementary partic., Hdt. VII. 83, *χρυσὸν τε πολλὸν ἔχοντες ἐνέπρεπον*.

408. *σφάξαι* = "iugulare." Notice absence of caesura.

409. *ἥτις* is not a mere relative, but implies that the particular quality or circumstance which it introduces is the ground of the action stated in the preceding line: = "a person who," "one that is." Madvig, *Greek Synt.* § 105, d. Cf. 328, 414.

411. *κτενῶ* here has almost the sense of *κτείνειν θέλω*.

412. *ἀναγκάσω*, i.e., to kill his child.

413, 4. Take *κακῶς οὕτω* together.—*ὅστις δώσει* = *ὥστε δοῦναι*: with *οὕτω*—*ὅστις*, cf. *Alcest.* 194, *κοῦτις ἦν οὕτω κακὸς | δν οὐ προσεῖπε καὶ προσερρήθη πάλιν*.—There is emphasis in the position of *τέκνα*: "his dearest, even his children."

415. *πικρὰς*, "angry," cf. Thuc. II. 21, *κατὰ ξυστάσεις τε γιγνόμενοι ἐν πολλῇ ἔριδι ἦσαν*. Plato, *Gorgias* 522 B, *λέγοντα πικροὺς λόγους ἢ ἰδίᾳ ἢ δημοσίᾳ*.—*συστάσεις* here = "knots of men;" cf. (with Elm.) *Androm.* 1088.—The first *ἀν*, called the apodeictic *ἀν*, is introduced to shew that the clause is going to be conditional, and in each case emphasises the word which it follows. Compare *Androm.* 934, *οὐκ ἂν ἐν γ' ἐμοῖς δόμοις βλέπουσ' ἂν αὐγὰς τὰμ' ἐκαρποῦτ' ἂν λέχη, infr.* 1005.

416. *τῶν λεγ.*, the genitive = "consisting of those who;" or, possibly, genitive absolute.—*δίκαιον ἦν*, "that I *did* right, &c." P. *ἦν* here is simply the past tense. Observe however that *δίκαιον ἦν*, *κρείσσον ἦν* &c. are also frequently used in a peculiar way, for which see Goodwin, *Moods and Tenses*, § 49, 2, note 3 (a).

417 Cf. Ar. *Ran.* 996, *δεινὰ γὰρ κατηγορήκε*. But usually the genitive is added, as in *Hippol.* 1057, *κατηγορεῖ σου πιστά*. For this reason, Elm. wrote *ἐμοῦ* here.

419. οἰκεῖος π. is used of a war in one's own country, cf. 146, 634. Cf. Thuc. I. 118, of the Helot war in Laconia, and note on 146. —ἐξαρτ. = "is preparing."

420. ὅπως, as relative to οὕτως understood, = *ut*: and seems to be rare with the future.

422. διαβλ. = "be traduced *to*, or slandered *by*." So in *Hec.* 863.

423. ὥστε here simply = ὥς, but conveys more emphasis. Cf. Aesch. *P. V.* 452, ἔλαιον ὥστ' ἀήσυροι μύρμηκες; Soph. *Oed. Col.* 343, οἰκουροῦσιν ὥστε παρθένοι, *Antig.* 1033, ὥστε τοξόται τοξεύετε.

424. ἀλλ' ἦν, κ.τ.λ., i.e. *and not otherwise*. For examples of the very favourite contrast between δρᾶν and πάσχειν, see L. and Sc. δρᾶν.—The opposite sentiment is expressed by Atossa in Aesch. *Persae*, 211—214, to which the student should refer, and which Euripides probably had in mind.

425. ἀλλ' ἦ = "*an ergo*" = "can it be then." Elm. qu. many examples. [Matth. objected to ἀλλ' ἦ, on the ground that the chorus in the orchestra ought not to interrogate an actor on the stage: but, as Pfl. observes, this is almost a soliloquy, and is at any rate a question that needs no answer.]—χρηῖζουσιν = "*though* she wishes it."

427. εἰοιμεν = εἰοικαμεν, and occurs 681, and in Soph. *Ajax* 1239, *Cycl.* 99, &c.

429. Cf. 459, σοφῶ ἐχθραν συνάπτειν. See also *Phoen.* 702, ὥς ἐς λόγους συνῆψα Πολυνεῖκει. εἰς χεῖρα = "close at hand" ("within grasp," P.). The whole phrase therefore is not a difficult one.—εἶτα, "and then, and thereupon," here is more connected with ἐκφυγόντες than with συνῆψαν—cf. Aesch. *P. V.* 777, μή μοι προτείνων κέρδος εἴτ' ἀποστέρει.

430. Aor. 1. Pass. of ἐλαύνω. So ἐλαθεῖς in Ar. *Ecc.* 4.

433, 4. τάλαινα, sorry, wretched: epithet of ἔρις in Eur. *El.* 248; and of φυγή in *Phoen.* 1710.—Tr. "not intending to complete the *boon*."

435. συγγνωστά, "pardonable," 981.—εἰ μὴ θέλει = "seeing that he is not willing."

436. For αλνέσας ἔχω, cf. *Med.* 33, ἀτιμάσας ἔχει: the meaning is not stronger than that of the present tense. For αλνέω in the sense of ἀγαπᾶω, *to acquiesce in*, see quotations in L. and Sc.

437. τάνθαδ' = "the disposition of this city towards us."

438. For πράσσειν, "to fare," with this, as it were, cognate accusative, Pfl. compares *Orestes* 1352, ἐπραξεν οἷα χρή πράσσειν κακοῦς.—χάρις here again can be either the gratitude or the boon: cf. 334.

439. οὐκ ἔχω τί χρήσομαι. The (deliberative) subjunctive, χρῶμαι, would have been more usual: but the notion of requirement, the "*is to*

be," is less prominent, and the question is put in the indicative, asking what *will* happen. Madvig, *Greek Synt.* § 121, R. 1.—Tr. "how I shall treat, dispose of, you."—For *τι* used as an adverb of manner, cf. 193 and L. and Sc. 11. 3.

440. For *ἄστεπτος*, cf. 124.

441. *ποῖον γαλας ἔρκος* prob.= "What altar (or sacred enclosure) in Hellas:" cf. Soph. *Trach.* 607, where *ἔρκος ἱερὸν* has the same meaning. But L. and Sc. give *γ. ξ.* = "fenced city."

444. *πλὴν* here, instead of governing an expressed genitive, introduces a clause, like *πλὴν ὅτι*: cf. Ar. *Nub.* 1429, *πλὴν (sc. τοῦτου) ὅτι ψηφίσματ' οὐ γράφουσιν*. In such cases it is usually preceded, as here, by *οὐδεὶς*, *ἄλλος*, or some such inclusive or exclusive word (cf. L. and Sc. *πλὴν* 11.), and is a sign of the transition from the old usage to its later meaning "however," which is common in Lucian.

445. *κλαίειν*, in the sense of weep *for*, is found with the accus. in Homer. Cf. also Plato *Republ.* III. 388 B, *μηδὲ ἄλλα κλαίοντά τε καὶ ὀδυρόμενον ὅσα καὶ ὅα ἐκείνος ἐποίησε (sc. Ὀμηρος)*. Cf. *ὀλοφύρομαι*. [In Soph. *El.* 1117 *τι* is adverbial.]

447. *δυστάλας* nearly always has the feminine form in Euripides. For the genitive, Elm. qu. *Hec.* 661, *τάλαινα σῆς κακογλώσσου βοῆς*; and *Med.* 1028, and Pfl. *Pers.* 445.—The case of *βίου* (causal genitive) can, as usual, be explained by the idea of the unhappiness *proceeding from*, or being *connected with* it.

449. Hdt. I. 8, *χρῆν γὰρ Κανδαύλῃ γενέσθαι κακῶς*. Elm.

451. *σύμπραξον*. Cf. the not uncommon phrase *ἀλλ' οἶσθ' ὃ δρᾶσον*, e.g. Aristoph. *Av.* 80. "Do you know the thing which—*δρᾶσαι δεῖ* or *δραστέον* would properly follow, but the speaker's eagerness leads him to end with an imperative—*δρᾶσον* do!" Cf. *οἶσθ' ὥς ποιήσον*; Soph. *Oed. T.* 543, and Jebb's note. See Goodwin, *Moods and Tenses*, p. 179 (§ 84 note 3). Cf. Plautus *fac sed scin quomodo*.

454. Notice *μήτε* followed by *τε*.

456, 7. *λαβῶν* = *ελ λαμβάνοι*.—*καθυβρίσαι*, treat despitely with *ὑβρις*.

458. *σκαῖος* = *gauche*, lubberly, "no gentleman." Compare the abuse of Eurystheus in 743—747. From comparison with Soph. *Ajax* 678—682, *ὃ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος ὥς καὶ φιλήσων αὐθις*, κ.τ.λ., it will be seen that *σκαῖος* may here mean simply "*stupid*;" one who forgets that pride may have a fall.—Pfl. compares an exactly similar remark in *Herc. F.* 299—301, *φεύγειν σκαῖον ἄνδρ' ἐχθρὸν χρεῶν*, κ.τ.λ.

459. *μη ἀμαθεῖ φρ.* = "not with presumptuous ignorance:" *φρόνημα*, "a thought," having the sense of "a proud thought." Cf. 387, 926.

460. For *αἰδῶς*, cf. notes on 6 and 200.—"*Αἰδῶς* hic clementia, ut *ἀναλδεια* crudelitas *Herc. F.* 165." Elm., who qu. at length in his Appendix Antipho pp. 618, 619.

461. *μη ἐπαιτιῶ*, do not blame us. The meaning of the two following lines is, We shall not be altogether gainers: therefore (it is implied) we ought not to be blamed for selfishness.—But Pfl. takes *μη ἐπαιτιῶ* to mean *μη αἰτία περιβάλης*, "Do not ask what we cannot grant without disgrace."

464. *ἀμήχανα*, helpless, involving a dead-lock. The word is harped on again in 472, 487, 492, 495.—*ἀλλὰ*, for *δέ*.

465. It is odd that Eurystheus of Mycenae should be called *ἄναξ*, without qualifying epithet, by Demophon of Athens. But Elm. qu. a similar case in *Herc. F.* 589, *συμμάχους ἄναξ ἔχει*.

466. *τί πλέον ἐστὶν ἐμοί*; = "What advantage is it to me?" *πλέον ἔχειν*, "to have an advantage:" *πλεονεκτεῖν*, "to be in the habit of having an advantage," and so = "to be avaricious." Cf. Soph. *Antig.* 268, *ὅτ' οὐδὲν ἦν ἐρευνῶσι πλέον*: "when we got no advantage by our enquiries." Plutarch, *Nicias* XIX., *ὥστ' αὐτοῖς μηδὲν εἶναι πλέον κρατοῦσι*.

468. *δεινὸν* here = "dangerous;" but the meaning "*strange*" is generally contained in *δεινόν*: cf. Aesch. *P. V.* 39, *τὸ συγγενές τοι δεινόν* = "is a strangely powerful tie;" and such phrases as *δεινὸν τὸ τίκτειν* and *οἱ δεινοὶ λέγειν*.

469. *τε—καί* = "cum—tum." Cf. Soph. *Antig.* 181, *κἀκίστος εἶναι νῦν τε καὶ πάλαι δοκεῖ*, = "not only now...but formerly."—*πατρὸς*, objective genitive.

470. For *λύμης*, see N.—*προσκοπεῖν* = "look to, weigh well."

471. *καίριος* in its common sense of seasonable, cf. *tempestivus*: but notice Aesch. *Ag.* 1343, *καιρία πληγὴ*, a critical, that is, a mortal, wound.

473. Some think that Demophon here finally left the stage. But as most authorities give to Demophon the speech 567—573, it is probable that D. remained till 573. See N. on 567.

474. The names Macaria and Copreus do not occur in the play: but were by the Grammarians imported into the Index personarum. In Elm. and in B. is to be found an account of Macaria qu. from Pausanias I. c. 32.—*θράσος* is here the reverse of *αἰδῶς* as used in 43,

and of τὸ σωφρονεῖν.—ἐξόδοις, “on the ground of my coming out,” causal dative. See 660, 775, 789.—μοι is governed by προσθῆτε, to *attribute*.

476, 7. τὸ σωφρ.=“discretion.” Observe that the two nouns, forming one idea, take κάλλιστον in the singular.—Cf. Soph. *Aj.* 293, γυναιξὶ κόσμον ἢ σιγὴν φέρει.—ἥσυχον, always of two terminations only.

478. Ἰόλεως, vocative.

479. If πρεσβεύειν=“to represent,” “negotiate for,” then γένους will express relation:=“with reference to the family.” If it=“to take the lead of,” then the genit. will be the same as after verbs implying rule, supremacy over, etc. Madvig, *Gk. Synt.* § 58, b. For πρεσβεύειν=“to be the older,” cf. 45, ἀδελφοὶ θ’ οἷσι πρεσβεύει γένος.

480. With ἀλλὰ supply ὅμως ἐξηλθον.—ἀλλ’ εἰμὶ γὰρ is for ἀλλὰ γὰρ εἰμὶ, to suit the metre. Elm.—πρόσφορος, fitting, i.e., for the post (i.e., πρεσβεύειν). Cf. Aesch. *Eum.* 207, πρόσφορον μολεῖν, Pind. *Ol.* ix. 81, εἶην ἀναγείσθαι πρόσφορος ἐν Μοισᾶν δίφρῳ. But observe that when uttered by Macaria the phrase has an unconscious irony, which the audience would seize. She was πρόσφορός πως as the destined victim.

481, 2. κάμαυτῆς=οὐ μόνον περὶ τούτων, ἀλλὰ καὶ περὶ ἐμαυτῆς. Elm.—ἐπι=“in addition to, *over* and *above*.”

482, 3. μὴ δάκνει. The indicative denotes a belief that the fear is well grounded. Μὴ with indic. in indirect question is in fact a use transferred from the direct question. Μὴ in such cases=*nimi*. Cf. Soph. *Antig.* 1253, εἰσόμεσθα μὴ τι καλύπτει. *Troad.* 176, ἐπακουσομένα μὴ με κτείνειν δόξα κείται. See examples in L. and Sc. μὴ, C. II. 2.—προσκέιμενον, “added.” See L. and Sc. III. 2. Plato, *Phaedr.* 240 E.

484. οὐ νεωστὶ δῆ=not lately *chiefly*, or *only*.

486, 7. προχωρεῖ is found in *bad* sense in *Phoen.* 1266, Elm.—πάλιν αὖθις=“*rursus iterum*.”

488, 9. ᾧδους is contr. fr. αἰδούς.—μόσχον, often for any young animal.

490. σημαίνειν...κελεύειν. There are different ways of explaining the construction. (1) κελεύειν as expegetical of σημαίνειν, where Eur. might have written κελεύοντας. (2) κελεύειν may be simply superfluous, Pfl.; who aptly qu. Ar. *Nubes*, 331, 334, where βόσκονσι occurs twice; also *Thesm.* 498, 501, repetition of εἶρηκε. (3) Elm. takes σημαίνειν with ταῦρον, κελεύειν with παρθένον; translating “ait non taurum significare sed puellam mactari iubere.” [(4) Elm. also thinks that possibly while the subject of σ. is ᾧδους, the subject of κ. is Demophon himself.

(5) He qu. *Rhesus* 880, ὑμᾶς χρεῶν Πριάμῳ...σημῆναι νεκροῦς θάπτειν κελεύειν.—Possibly the two verbs should be taken together in the present passage also: "he says that the soothsayers declare that they bid you."]

492. ἀμχανεῖν here takes a cognate accusative, or accusative of respect: elsewhere, we find ἀμχ. περὶ τινος.

494. ="not in so many words, but it comes to this." Elm. qu. *Phoen.* 161, ὁρῶ δῆτ' οὐ σαφῶς, ὁρῶ δέ πως.

495. See N.—"Unless we shall contrive a way out of this difficulty (τι) in some way" (adverbial use).

496, 7. εὐρίσκειν—βούλεται. Observe that λέγει is used with εὐρίσκειν in the sense of "he bids;" and with βούλεται as "he says" (oratio recta). Cf. *Iph. Taur.* 85.

498. See N.—Tr. with P., "Is it on these terms that we depend for safety?" [Elm. would tr. ἐχόμεσθα *haeremus*: "In this pass, are we prevented from being saved?" For this he qu. *Thuc.* I. 25, ἐν ἀπὸρῳ εἶχοντο θέσθαι τὸ παρόν. But, as Pfl. observes, εἶχοντο hardly=*haerebant* in that passage.]—καὶ ἐχ.="do we indeed depend:" cf. L. and Sc. καὶ, B. II. I.

500. ἔτι="do not *as yet*." Take νῦν ἔτι together, not μὴ ἔτι: cf. 538, and *Aesch. Ag.* 818, νῦν ἔτ' εὐσημος πόλις.

501, 2. αὐτὴ=*ultra*. With ἐτοίμη, supply εἰμι; which is very often omitted with this adjective. Cf. *Soph. Oed. Tyr.* 91, ἔτοιμος εἰπεῖν.—παρίστασθαι="put myself by the side of, and so, submit to:" so in *Demosth. c. Androt.* p. 597, παραστήναι τῷ πολέμῳ. But in 564 of this play, παρεστάναι=*adesse*; and so in 590.

504. See N.—Cf. 986, 991, νείκος, and δυσμένειαν ἡράμην.

505, 6. "Shall I, though I have the opportunity of securing the safety of all, flee so as to escape death?" Pfl. qu. *Hdt.* VII. 194, Δαρεῖον διαφυγῶν μὴ ἀπολέσθαι.

507. ἐπεὶ τοι καὶ, *infr.* 744. *Androm.* 89, ἀλλ' εἰμ' ἐπεὶ τοι κοῦ περιβλεπτος βλος | δούλης γυναικός.

508—510. Does she mean "It were ridiculous, that, while we give way to lamentations as suppliants (which is bad enough in itself), we should also make an exhibition of our cowardice"?—With κακοὺς, supply ὄντας, not εἶναι. The latter would mean "should appear to be cowards."

510. For ποῦ, see note on 369.—ἐν χρηστοῖς πρέπει, "are thought fitting amongst good people;" or, possibly, "are seen amongst good actions."

511. οἶμαι here and in 968 is ironical as often in the orators: not so in 670.—*α* μὴ τύχοι ποτέ: this prayer is always inserted *before* the mention of the ill-omened word. See 714.

512. χεῖρας εἰς. The transposition is for the sake of the metre.

514. μηδὲν ἥσσον, i.e., than in the present case.

515. ἀλητεύσω may be either future indic., or deliberative subjunctive. Elm.

516. δῆ="look here, lo!" δῆτα is an emphatic form of δῆ. [But P. translates ἐὰν δῆ, "if, as doubtless they will."]

517, 8. "Why do you ask us to risk our lives for you, while you cling to life yourselves?"—*ἰκεσ. κλάδοις*, see on *supr.* 124.

519, 520. For *προσωφ.* cf. 330, 681.—*μέντοι* is thus often used in strong protestations. See L. and Sc. *μέν*, B. 4, b.

522, 3. τῆδε="in this way" (ὁδῶ),="with such a hope."—*προῖδοσαν*, frequentative.—With *κόρην* supply *έμέ*.

526. ἀναξίαν, supply *τούτων τυχεῖν*. Here, and in Soph. *Antig.* 694, ἀναξία="undeserving of evil."

527. ἥτις, as in 409, implies a reason; "such as to be."

528. ὅπου=ἐκεῖσε ὅπου.

529. As this line ends with an equivalent to a cretic foot (*ελ δοκεῖ*) the preceding *κατάρχεσθ'* violates Porson's rule that when a word other than a monosyllable precedes the cretic the 5th foot must be an iambus or tribrach. See N. [For a class of exceptions, see on *supr.* 303.]—*κατάρχεσθαι*, cf. 601, and *Iph. T.* 40, refers to the formal beginning of a sacrifice, when the lock or tuft of hair was cut from a victim's forehead. It naturally takes genitive of the victim; and, in *Alc.* 74, dative of the instrument: *κατάρξωμαι ξίφει*.

530, 1. *πάρα*=*πάρεστι*.—Cf. *Androm.* 357, *ἐκόντες οὐκ ἄκοντες*, Pfl. —*ἐξαγγέλλομαι*,="I proclaim," implies "I promise." Cf. *Ion* 1605, *εὐδαίμων' ὑμῖν πόντον ἐξαγγέλλομαι*, qu. by P.

533. For *εὐρημα*, Pfl. qu. *Med.* 553.—For *μή*="in the event of," cf. 283, 328. See 518.

Compare with this speech of Macaria, that of Polyxena in *Hec.* 342, of Iphigeneia in *Iph. Aul.* 1368, and of Praxithea in *Erechtheus, Frag.* Elm.—And yet they say that Euripides was a misogynist.

535. *φεῦ*, cf. 552, of *admiration*. So in Ar. *Aves*, 1724, *φεῦ φεῦ τῆς ὥρας, τοῦ κάλλους*.

536. *πάρος*, here a preposition, = *περὶ ἀντὶ* in 580 = *παροιθεν* in 583. *πάρος* in this sense follows the word which it governs. See Index.

538. *μᾶλλον* is used with *γενναίους* instead of the comparative adjective.—For *ἔτι*, cf. note on 500. P. takes it here as “beyond the present example.” B. takes *μᾶλλον ἔτι* together. But why not = “hereafter”?

541. See N.—*Ἡρακλῆος*, the epic genitive, does not elsewhere occur in Tragedy. It may be taken as genitive in apposition with, and explanatory of, *ἐκείνου*, and also as dependent on *φρενός*.—*οὐδ’ αἰσχύνομαι*, alluding to the request of Macaria in 474.—For *αἰσχ.* and dat. of cause, cf. *Herc. F.* 1160, *αἰσχύνομαι τοῖς δεδραμένοις*.

542. *τῇ τύχῃ* = “at the mischance which makes such words necessary.”

546. *πάλος* = “the lot as shaken from a helmet.” *κλήρος* is the more common word in Tragedy. But cf. *Ion* 416, *οὗς ἐκλήρωσεν πάλος*, and *Soph. Antig.* 275.

548. *χάρις*, there is no boon, no favour conferred: see note on 334.

549. With *ἐνδέχεσθε* supply either *με*, or *αὐτὸ*, or *μοι*.

554, 5. *ὑπερφέρεις τόλμαν τόλμῃ*. The genitive of comparison is naturally the usual construction with *ὑπερφέρεις*, as in *Ar. Equit.* 584. Probably the accusative can be explained thus:—*ὑπερφέρειν* here = “you exalt, you carry to excess, you *τοῖς* *ὑπ* one act of boldness by another.” [So B. from *Matth.* But *Elm.* has such searchings of heart on the subject, that he would resort to emendation. See *Pflugk’s* note.] *ὑπερέχειν* and *ὑπερβάλλεσθαι* are also found with an acc. in place of the usual genitive.

558. *Iolaus* had just said: “I do not bid you die; I only say that by your death you aid your kin.” *Macaria* replies, “*Σοφῶς κελεύεις*: by so saying, you practically do bid me, and act wisely in so bidding me.” *Elm.*, however, tr. *σοφῶς* “*cautiously*,” in the sense that “Your command is so carefully worded that you escape participation in the guilt of my blood.”—*μῖασμα*, so usually of the stain of murder. Cf. *Aesch. Suppl.* 265, *αἱμάτων μ.*, and *Hippol.* 35.

559. *θάνω*, jussive, *let me die*. As *Elm.* observes, the plural subjunctive is more common in this sense. *Ile qu. Hippol.* 567, *αὐδὴν τῶν ἔσθθην ἐκμάθω*, and 1354, *ἀπειρηκὸς σῶμ’ ἀναπαύσω*.—*ἐλευθέρως* = “of my own free-will,” P. [or, “as becomes a free woman,” *Elm.*].

560, 1. *ἐνθανεῖν*, to die *in*, i.e., *by*.—*θελω* here = *βούλομαι*, cf. 13, 134, 200 and *Index*.—*πέπλοισ*, a woman’s garment, answering to the man’s *ἱμάτιον* or outer garment.—*παρῶν* = “be present and.”

562. *γε* simply emphasises the dreadful word *σφαγή*.—*τὸ δεινόν*,

the strange and dreadful end, or deed. Cf. *Med.* 393, τόλμης δ' εἶμι πρὸς τὸ καρτερόν.

563, 4. Observe that εἴπερ in Attic is only used when the truth of the supposition is assumed. But in Homer, εἴπερ=καὶ εἰ="even though." Cf. *Il.* VII. 117, εἴπερ ἀδείης τ' ἐστὶ...ἀκόρητος. *Odyss.* I. 167, εἴπερ τις φῆσιν ἐλεύσεσθαι.—With οὐπερ, supply πεφυκέναι.—For παρεστάναι, cf. note on 502.

565. ἀλλὰ, "(if not that)...then" [*el* μὴ τοῦτο δρᾶν θέλεις, Elm.]. For this force of ἀλλὰ, "at least," which is not uncommon, cf. *Phoen.* 1667, σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα. Similarly with a strengthening γε, e.g. *Soph. O. C.* 1276. See also on 689.—τοῦδε χρῆζε="ask of Demophon," cf. *Medea* 1154, παραιτήσῃ πατρὸς | φυγὰς ἀφείναι.

567. See N.

568. κοσμέω is used specially of dressing *women*; in 725, of armour: in *Troad.* 1147, of paying honours to a νέκυσ, and in *Soph. Antig.* 396, τάφον κοσμοῦσα.

570. τλημον. here="boldest, most stouthearted:" so Elm., who qu. from *Hec.* 562, how Polyxena ἔλεξε πάντων τλημονέστατον λόγον. In *Soph. El.* 439, τλ. γυνή seems to bear the (bad) sense of "bold." In any case, the underlying idea is *endurance*.

571. εἶδον ὀφθ., cf. *Hel.* 117.

572, 3. The accusative after προσειπεῖν, which is to be supplied from the following line: or, the acc. of respect.—Exit Demophon finally.

575, 6. Take τοιούσδε ὥσπερ σὺ together, and tr.: "Teach them *to be* such as you are, wise in all." [So Pfl., who qu. many instances. And so B. But see Elm.]—For the idea in μηδὲν μᾶλλον, cf. *Med.* 295, χρὴ δ' οὐποθ' ὅστις ἀρτίφρων πέφυκ' ἀνὴρ παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς. Pfl. We, on the other hand, have the proverb about A little learning.—ἀρκέσουσι="it will suffice them:" cf. *Soph. Ant.* 547, ἀρκέσω θνήσκουσ' ἐγώ. The personal construction is found also with ἐξαρκεῖν, e.g. *Troad.* 648 (ἐχουσα—ἐξήρκουν).

577. Tr. "Try to save them from death (so that they do not die," epeexegetical infinitive).

578. Tr. "For thee we are as thy children: *by* thine hands have we been reared."

580. At the end of this line, the following contrasted thought was left to suggest itself to Iolaus:—So do you, for your part, offer *your old* age, and *live* for them.

581. ὁμιλία here and in Aesch. *Eum.* 57 = "assembly:" but its more usual meaning is, a being together, intercourse. Cf. *P. V.* 39, τὸ συγγενές τοι δεινὸν ἢ θ' ὁμιλία, and Soph. *Philoct.* 70.

582, 3. With γένοιτο, supply τοσαῦτα, or πάντα.—With πάροιθεν, cf. note on 536.—σφαγήσεται. The same future passive is found in *Androm.* 315.—For καρδία, κάρα would be more usual: σφάζειν strictly refers to the throat.

584. ἔσω δόμων. Cf. Aesch. *Theb.* 232. We should have expected ἔνδον, for there does not seem to be implied any idea of motion to the house. P. refers to *Hippol.* 2, οὐράνον τ' ἔσω, and Eur. *Suppl.* 1197, ἐστὶν...ἔσω δόμων. For the genitive with ἔνδον cf. *infra* 709, and with other adverbs of place and time, cf. Madvig, *Greek Synt.* § 50, b.

588, 9. τὴν σώτειραν depends on θάψαι.—Bury, that is, in her own land.—With κάλλιστα, supply θάψαι.

590. For παρέστην see note on 502.—προῦθανον, in behalf of: so in *Alc.* 383 and 684, οἱ προθυήσκοντες σέθεν, παίδων π. πατέρας. Cf. *Alc.* 682, ὑπερθυήσκειν σέθεν. But observe that in Thuc. 11. 52, προθυήσκειν = "to die before."

591. κειμήλια = "treasures;" cf. Soph. *El.* 438.—Iphigeneia makes a similar remark (*Iph. Aul.* 1398), τὰτα γὰρ μνημεῖά μου | διὰ μακροῦ, καὶ παῖδες οὗτοι καὶ γάμοι καὶ δόξ' ἐμή.

594, 5. μερίμνας = "cares."—οἱ θ. = "those (like the speaker) just about to die." P.—τις = "one," Fr. "on," Ger. "man." Cf. 827, 866.—ἄποι is used with τρέπειν, and not ἄπου; as in Latin *quo me vertam*, not *qua*. Elm.

596. Exit Macaria finally. The first five lines in the next speech are addressed to her retreating figure.

597. ἐκπρέπειν, only here in Euripides; but the adj. ἐκπρεπής occurs *Alcest.* 353, *Troad.* 987, in both passages in the superl.—so Chaeremon 13, τιθήνημ' ἕαρος ἐκπρεπέστατον.

598. Take πολλὸν with τιμωτάτῃ.

600. χαῖρε, which is used both at beginnings and at ends of interviews, here = "vale," and in 630 = "salve."—δυσφημεῖν is here transitive: but has often the simply neuter sense of speaking in an ill-omened manner.—With γὰρ supply some such thought as follows: "Farewell! (I use the word, though it is ill-applied) for, &c."

601. For κατήρκεται "has been devoted, initiatum est," see note on 529. Observe the *passive* use of the deponent. [Elm. in a long note

suggests that the reading might be ἡ κατῆρκται, used actively: but in that case σῶμα would be in the genitive.]

602. οἰχόμεσθα="I am fainting, or dying:" cf. 636.

603, 4. ἐρεῖδω is here used in the sense of making one thing lean upon another.—αὐτοῦ="here."

605, 6. He speaks of the future as past, because it is already decided on.—For οὔτε—τε, Pfl. qu. *Troad.* 487, and other passages.—οὐ βιώσιμον="it is impossible to live:" cf. Soph. *Antig.* 566, τί γὰρ μόνη μοι τῆσδ' ἄτερ βιώσιμον;

607. ἀτη, here="mischief, destruction." See L. and Sc.—συμφορὰ, noun, fem. sing.—Let the beginner compare with this, and translate, *Medea* 54, χρηστοῖσι δούλοις συμφορὰ τὰ δεσποτῶν | κακῶς πλίνοντα καὶ φρενῶν ἀνθάπτεται.

608. The Strophe here, like the moral of a fable, consists of very obvious general reflections; written, like some leading articles, to help those to think who cannot think for themselves.—The second οὐ in this line is for οὔτε, as in 616; after οὔτε or μήτε a negative clause sometimes thus follows without a connecting particle, cf. *infr.* 615, *Orest.* 1086 (μήτε—μή). Tr. "Without the gods, I say that no man becomes prosperous, none afflicted in lot."

610. For βεβᾶναι cf. *Iliad* xvii. 359, βεβάμεν. For the expression compare Soph. *El.* 1093, μοῖρα οὐκ ἐν ἐσθλῇ βεβῶσαν. Elm.

612. διώκει="hurries, properat:" intransitive; *Herc. F.* 1081, φύγα διώκετε.—For the sentiment, which is not uncommon in any language, Elm. qu. Aesch. *P. V.* 275, πλανωμένη πρὸς ἄλλοτ' ἄλλον πημονή προσίζάνει, and *Orest.* 979, ἕτερα δ' ἕτερος ἀμείβεται πήματα.

613. ἀφ' ὑψηλῶν=ὑψοθεν, Pfl.="from on high." [But P. refers to 939.]—Cf. Luc. *Evang.* i. 52, καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψωσε ταπεινοὺς,—ῥωκισε β., gnomic aor.: "brings to low estate."

614. For ἀλήταν see N.

615. μόρσιμα alludes to μοῖρα in 612. It is an epic word.—ἀπώσεται="thrust *them* away from *himself*."

617. ὁ πρόθυμος=ὁ βουλόμενος ἀπώσασθαι.

618. μὴ προπίπνων="erecto corpore atque animo." Iolaus was lying on the ground.—τὰ θεῶν, "the things sent by or from the gods." Cf. *Phoen.* 382, δεῖ φέρειν τὰ τῶν θεῶν.—[See N.]

620. φροντίδα="in your mind, or thoughts" (accus. of respect).—ὑπεραλγεῖν, cf. *Hippol.* 260, κἀγὼ τῆσδ' ὑπεραλγῶ.

621, 2. εὐδόκιμον is emphatic. Note that πρὸ τ' ἀδελφῶν καὶ γᾶς=

πρὸ ἀδελφῶν τε καὶ πρὸ γᾶς. Cf. Aesch. *Theb.* 30, ἀλλ' ἐς τε ἐπάλξεις καὶ πύλας; Thuc. IV. 8, ἀνευ τε ναυμαχίας καὶ κινδύνου; *Hippol.* 1158; and in Herodotus I. 69, VIII. 140 &c., ἀνευ τε δόλου καὶ ἀπάτης. Elm.—μελέα = “unhappy, to be pitied:” but observe that the Homeric use is different; as in *Iliad* XXIII. 795, οὐ μέλεος εἰρήσεται αἶνος = “in vain, useless.”

625. “The path of virtue leads through labours.” Cf. Hesiod *Op.* 289, τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν.

627. σέβεις = “you reverence.” With μετέχω, supply τῆς δόξης: “I share that opinion with you.” Cf. 8.—Cf. Balaam in Numbers xxiii. 10, Let me die the death of the righteous, and let my last end be like his.

630. One of the servants of Hyllus (an elder son of Heracles, who has been searching elsewhere for an asylum for the family, cf. 45, 46) enters to say that Hyllus is at hand with an army. These tidings, though not expressly told him, it is clear from 659 that Iolaus has gathered from the answers in 637 and 639. Iolaus had fallen to the ground, 602; and had been covered with wraps, 604: he is therefore not at first seen by the θεράπων.

630, 1. For χαίπερ, see note on 600.—ἀποστατεῖ is to be taken with each nominative separately; cf. *infr.* 638.—ἔδρα, here = “a seat;” but, often, the act of sitting.

632. Tr. “I am here—with poor presence as is mine.” The γε emphasises οἷα δῆ; but P. takes it with ἐμοῦ. Cf. ἡ δὲ προβάτων εὐδαιμονία, = “so far as happiness belongs to cattle,” Xen. *Cyr.* VIII. 2. 14.

633. τί χρῆμα = “Why?” is strictly an accusative of respect. Cf. 646, 709. Distinguish Aesch. *Choeph.* 885, τί δ' ἐστὶ χρῆμα; “What is the matter?”

634. οἰκεῖος = personal and private; as opposed to κοινός. Cf. 146, 419.—συνειχόμεν = “was constrained, oppressed.” Cf. Aesch. *P. V.* 655, τοιοῖσδε ὀνείρασι συνειχόμεν.

635. The change of tense has not so much emphasis here as in 654.

636. ἐσμέν. The plural is used of one man, as in 602.—ἐρρώμεθα = “have strength;” and is mostly thus used in pf. pass. with present sense. Cf. ἐπέρρωμαι.

639. πενέστης, a “serf.” “The descendants of the old Pelasgo-Argive inhabitants of Thessaly, paying a portion of the produce as rent.” P. Cf. Theocr. XVI. 35, ἀρμαλιὴν ἔμμηνον ἑμετρήσαντο πενέσται. These Thessalian Penestae, τὸ Θετταλῶν πενεστικὸν ἔθνος as Plato terms them,

seem to have been the remnant of an original population which was kept in a state of continual subjection by their immigrant conquerors. They were granted security against being put to death without trial, or being sold out of the country into slavery. Their condition was thus similar to that of the Helots of Laconia and the Aphamiotae of Crete. The derivation of the word is uncertain. Cf. Grote, II. p. 283.—Τλλου π., observe that this is a technically correct designation, as the *πενέσται* were not subject to the whole community, but were attached to particular houses and families. They appear to have attended their lords as squires on warlike expeditions. See Müller, *Dorians* II. 66.

640. As to the metre of this line, see N.—This line apostrophises Hyllus, and is not addressed to the *θεράπων*.—βλάβης = “from hurt.”—*ἄρα* is probably, judging from the reply in the following line, here used in its ordinary sense of *num*; but the passage will bear the use of *ἄρα* as an interjection, for which see exx. in L. and Sc. I. 5.—*νῶν* = “to Alcmena and to myself.”

641. *καὶ πρὸς γ’* (adverb) = “and, besides” (implying, I don’t understand your alarm): cf. Aesch. *P. V.* 73, *ἧ μὴν κελεύσω κάπιθωύξω γε πρὸς*.—With *τὰ νῦν τάδε*, cf. *Herc. F.* 246 = “at the present time.” Pfl.—The accusatives may be accounted for as an accusative of duration of time, followed by an accusative of respect. Both define and limit the scope of the verb: lit. “you are fortunate as to present circumstances, as to these matters” = “you are fortunate at present in this.”

644, 5. *ᾠδίνουσα* is only used in the present.—*τήκομαι*, intransitive, takes an accusative of respect, as in Eur. *El.* 207, *ψυχὰν τακομένα*.—For *εἰ* with future indicative after verbs expressing emotion, cf. L. and Sc. *el.* B. III. and IV.—As verbs of fearing may be followed by an indirect question introduced by *εἰ*, *ὅποι*, *ὅπως*, etc., the idea of *anxiety* implied in *ψυχὴν ἐτήκου* admits of a similar construction. For the general law, cf. Goodwin, *Greek Moods and Tenses*, § 46, N. 6, c.—The best explanation of these difficult lines seems to be the following, in which Elm. and Pfl. agree:—*οἱ ἄφ.* = Hyllus, and the other elder sons of Heracles: *νόστος* = the *arrival* of Hyllus at Marathon [*adventum*: not, *reditum in patriam*, as B. thinks]. *τῶν ἄφ.* is a genit. of connection, going with *ᾠδίνουσα*, “about,” and is equiv. to a genit. with *περὶ*.

646. *δῦτῃ* is generally a battle cry, as *βοῇ* is a cry of suppliants, or a cry to the rescue. Cf. Aesch. *Persae* 395, *σάλπιγξ δ’ αὐτῇ πάντ’ ἐκείν’ ἐπέφλεγεν*.

649. *τοσόνδε*. With this word Alcmena turns from Iolaus to the other, and assumes an air of bravado, thinking him another emissary of Eurystheus.

651. 2. This is one of the seven lines in Euripides which begin with *ἦτοι ἄρα*. Elm.—*ἔτι* = “any longer.”

653. *ἀγωνίζομαι*, which here = “to fight with,” and takes the dativus incommodi, is in 795, and in Eur. *Suppl.* 637, used absolutely: but, more generally, it means to fight for a prize, and takes *περί*, or accus. cogn.

654. “Keep a good heart, cease trembling.” Cf. 548.—*οὐκ Ἀργόθεν*. *οὐκ* being a monosyll. may stand before the cretic foot: cf. on 529.—*κῆρυξ*, a herald, not *the* herald.

657. *σε*. Accusative because the idea is, You are the *object* of my thoughts. For the elliptical use of the accus. cf. Ar. *Ach.* 345, *μή μοι πρόσφασιν*, and Ar. *Av.* 273, *οὗτος ᾧ σέ τοι*, and Madvig, *Gk. Synt.* § 32.—Elm. explains *σε* in the present passage by supplying the definite word *καλῶν*, while Matth. supplies *ἐβόησα* from *βοῶν ἔστησας* in the previous line. Cf. Soph. *Antig.* 441, *σέ δὴ, σέ τὴν νεύουσας ἐς πέδον κάρα, φῆς, ἡ καταρνεῖ*. The beginner will beware of taking *σε* with *βαλῆς*.—*ὅπως* here as a final conjunction, taking the optative after past tenses, = *ut*.—*πρόσθε* is here a preposition, not an adverb; cf. 686 and Aesch. *Pers.* 447, *πρόσθε Σαλαμῖνος τόπων*.—Take *ναοῦ τοῦδε* together, and *πέλας* as an adverb. [Elm., Herm., Matth.]

658. *ᾔσμεν* (see N.) = “I knew not that: who then is this?”

659. See note on 631. He refers to Hyllus.

660. Is addressed to the *θεράπων*: Thou too share in my greeting on the ground of these thy tidings.

661. Take both *τί* and *ποῦ* with *ἄπεστι*. [B., Matth., Pfl., and see exx. of the double question in Pfl.] Tr. “Why, since his foot has reached this land, is he absent now? and where?”

662. *εἰργω* usually takes *μή*, as in 963, *εἰργεῖ μή θανεῖν*. But cf. Soph. *Oed. Tyr.* 129, *εἰργε τοῦτ' ἐξειδέναί*.

663. *δεῦρο* with *φανέντα*, which suggests the idea of motion—so with *ἦσθαι*, *παρεῖναι* &c.

664. *καθίζει* is used causally, as in Thuc. iv. 90, and vi. 66, *καθίζειν τὸ στράτευμα*, to encamp the army.—*τάσσεται* (cf. 676, *τάσσειν*) middle voice, used of the general, “he is forming for himself,” or “he is getting formed.” P.—So in Thuc. ii. 90, *ἐπὶ τεσσάρων ταξάμενοι τὰς ναῦς*. But its common use in Thuc. in the middle is, To fall in, in order of battle. Cf. i. 48, iv. 11.

665, 6. She means, Then there is nothing more that interests me personally, in such details as these.—*ἡμῶν* = “my task, not yours.”

668. Cf. 674, and Aesch. *Pers.* 334, πόσον τι πλῆθος ἦν νεῶν; “About how many?”

669. ἄλλον (= ἄλλως) = “I cannot tell you the number in any other way.” See N.

671. Tr. “And lo he is posted on the left wing.”—P. explains *κέρας* as cognate accusative, like *στῆναι στάσις*, as in Eur. *Suppl.* 657, τοὺς σὺν αὐτῷ δεξιὸν τεταγμένους κέρας. (It is possible, but unlikely, that *λαιὸν κ.* is nom. in apposition to the subject of *ἔστηκεν* “he is posted as the left wing.”)—Observe that *λαιός* (= *laevus*) is not found in Attic prose, and is never used in any but the literal sense of “left:” cf. 728.

673. See N.—Tr. “And lo, the victims have been brought forward.”—[καὶ δὴ = ἤδη. παράγειν = in medium adducere.] Cf. Xen. *de Republ. Laced.* XIII. 8, ὁρῶντων ἡδὴ τῶν πολεμίων, σφαγιδέσθαι. Pfl.

674. ἀπωθεν = ἀποθεν, = (strictly) “from afar,” as in Soph. *Antig.* 1206, φωνῆς ἀπωθεν κλύει τις: but here = “how far off.”

675. ὥστε with the infinitive gives the distance as a general term: with the indicative, it would refer only to this particular case. Pfl. qu. *Hel.* 1283, ὥστε σ’ ἐς πάτραν ἐλθεῖν. Compare also *Hel.* 1269, ὥστ’ ἐξορᾶσθαι ῥόθια χερσόθεν μόλις.—ἐξορᾶσθαι = “seen from far:” as we gather from 677. See also the passage last qu.

678. Cf. Soph. *Oed. Col.* 1366, where τὸ σὸν μέρος = “quod ad te attinet”—so *Oed. T.* 1509, πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.

681. ὡς ζοιγμεν, cf. note on 421, = “ut videmur,” φίλοις—ὠφελεῖν explains ταῦτά. ὠφελεῖν, in the sense of *prodesse*, to *benefit*, does not often take, as here, the dative; but normally the accusative, like *iuvare*, as in Aesch. *P. V.* 507, μή νυν βροτοὺς μὲν ὠφέλει. Cf. *Orest.* 666, τοῖς φίλοισιν ὠφελεῖν, and the construction of *προσωφελεῖν* *supr.* 329, *Alcest.* 41, καὶ τοῖσδ’ ἔγ’ οἴκοις ἐνδίκως προσωφελεῖν.

682. ἦν. Observe the use of ἦν here, the tense implying the result of a train of thought, cf. οὐ γὰρ πάντες ἐφίενται, τοῦτ’ ἀγαθὸν ἦν (Aristotle). In translating, we must use the present tense, as though it were *ἐστί*. μῶρον implies that the idea of so old a man being able to help his friends, is foolish.—Elm. qu. *Herc. F.* 585, πρὸς σοὺ μὲν, ὦ παῖ, τοῖς φίλοις εἶναι φίλον. So the genitive in Latin, *Est viri boni. πρὸς σοῦ* = “proceeding from, or connected with, your character,” and so,

"like you." Cf. Soph. *Ajax* 581, οὐ πρὸς ἱατροῦ σοφοῦ θρηνεῖν ἐπὶ δ' ἄς πρὸς τομῶντι πῆματι. Cf. Madv. *Greek Synt.* § 77. 3, b.

683. Supply, ἥκιστα πρὸς ἐμοῦ ἐστίν.—For μετασχεῖν, see note on 8.

684. Cf. Aesch. *Theb.* 396—8, κόσμον μὲν ἀνδρὸς οὕτιν' ἂν τρέσαιμι' ἐγώ. P.

685. From θελῶ: cf. 271.

686. πρόσθεν here is adverb of time="previously, first." Cf. παροιθεν in Index.—The character of the dialogue between these two, the "chaff" of the one, and the tottering efforts of the other to arm himself, have an element of comedy, which is not found in the earlier dramatists. P. therefore thinks that the *Heracleidae* was probably the fourth play in a tetralogy, played latest in the day, in the place of the usual Satyric drama (such as is the *Cyclops*); and so partly designed to create laughter.—At any rate, since in this play Euripides had departed from custom by writing with a view to an existing political crisis, he was probably the less careful to maintain continuously that orthodox tragic tone, to which he was at no time so faithful as were his predecessors. [In illustration, cf. the ludicrous features of the *Bacchae*.] His mind is throughout turned rather to political allusion than to dramatic precedent.

687. Cf. *Rhes.* 335, φόβος γένοιτ' ἂν πολεμίοις ὀφθελς μόνον. P.

689. Tr. "Yet at any rate I am prepared to fight (future) with as many in number (acc. of respect) as before." Cf. Thuc. I. 143, οὐκ ἐλάσσοσι μαχοῦμεθα, and Soph. *Antig.* 84. For the particles ἀλλ' οὖν—γε, cf. *Ion* 1235, Soph. *Philoct.* 1305, ἀλλ' οὖν τοσοῦτόν γ' ἴσθι. Similarly ἀλλὰ—γούν, ἀλλὰ—γε, e.g. Plato, *Laches* 183, εἰ δὲ ἐκείνους ἐλελήθει, ἀλλ' οὐ τούτους γε. Cf. also the use of ἀλλὰ *supr.* 565 (note).

690. Tr. "Slight is the weight which you thus throw into the scale for your friends."—Cf. Aesch. *Pers.* 437, ὡς τοῖσδε καὶ δις ἀντισηκῶσαι ῥοπή. Pfl.—But notice Eur. *El.* 1274, Λυκαίου πλησίον σηκῶματος="enclosure."—τὸ σὸν is not here necessarily contemptuous, but means, the weight *consisting of you*.

691. δρᾶν is probably to be taken with παρεσκ.; but L. and Sc., art. ἐρύκω, take ἐρυκε δρᾶν together, as "Hinder me *from* doing."

693. Tr. "On the understanding that (ὡς) I shall not stay behind, you may talk on, what you will." πάρα=πάρεστι. τὰλλα="cetera." ὡς μὴ μενοῦντα is accusative absolute.—"Genitivus Absolutus ipsam rem, Acc. Absolutus alicuius de ea sententiam exprimit," Elm., who qu. (amongst other passages) *Ion* 965, ὡς τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ

γονόν.—Soph. *Oed. T.* 101. Thucyd. VIII. 66.—It is possible that he would have said *ὡς μὴ μενούντος*, but used the accusative, through the attraction of *μὴ μ' ἔρυκε* in his last remark. So Reiske in Elm.—For the acc. absolute with *ὡς*, cf. Madvig, *Greek Synt.* § 182, and Goodwin, *Greek Moods and Tenses*, § 110. 2, N. 1.

[Elm. in note in Appendix on 693 gives (1) a list of supposed elisions of *ι* in the dative singular, and would emend in each case, (2) a list of transitions from genitive or dative to the accusative, which transition mostly occurs in participles: e.g., Aesch. *Agam.* 1610, *καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοὶ ἰδόντα τοῦτον*. Soph. *El.* 479, *ὑπεστὶ μοι θράσος, κλύουσιν*. *Med.* 814, *σοὶ δὲ συγγνώμη λέγειν τὰδ' ἐστὶ, μὴ πᾶσ-χουσιν*.—Cf. also Jebb on Soph. *O. C.* 1436, App. p. 289.]

695, 6. *ἐν δόμοισι τοῖσδε* = “in this temple of Ζεὺς Ἀγοραῖος,” as we gather from *θεὸς*, 697. It is just possible that *τοῖσδε* may = “belonging to the chorus.”—*οἷσι* refers awkwardly to *δπλα*. For the custom of hanging arms to the walls of temples, cf. *Androm.* 1123, *κρεμαστὰ τεύχη πασσάλων καθαρπάσας*, and Hor. *Odes* I. 5. 13—16; and III. 26. 3, 4, *Nunc arma defunctumque bello barbiton hic paries habebit*.—*δπλα* is here used of *suits* of armour, cf. 699, 720; i.e., it includes the *δόρυ*. Cf. 727.

697. *ἀπαιτέω* generally has two accusatives, as in *Hel.* 963, *ἀπαιτῶ τὴν ἐμὴν δάμαρτά σε*.

699. *ὀπλίτης* is here used strictly as an adjective: cf. 800.

700, 1. *οἰκούρημα*, cf. *Hippol.* 787, = “a keeping the house.”—*γίγνε-ται* = “tends to be.”—*δειλὰ*. The dative states the efficient cause of the action: “remained *through* cowardice.” Madvig, *Gk Synt.* § 41. Cf. *ἀγνοῖα ἀμαρτάνειν*.—The *θεράπων* here goes into the temple to fetch the armour. Alcmena had either remained on the stage silent since her remark in 665; or had then withdrawn into the temple. In the latter case, the arrival of the *θεράπων* in quest of armour causes her to reappear and remonstrate with Iolaus in 709.

702, 3. *στόρνυσι* is not found elsewhere in Eurip. B.—*ἡβᾶ* = “is in its prime.”

704. *ᾶ* is the relative to a neuter cognate accusative, which is implied with *πονεῖς*.

706. *γνωσιμαχεῖν*, “to fight one’s opinion, and so, to change it,” only occurs in one other place in the Attic poets, Ar. *Aves* 555, *κἂν μὲν μὴ φῆ μηδ' ἐβελήσῃ μηδ' εὐθὺς γνωσιμαχήσῃ*. Three times in Hdt., e.g., VII. 130, *γνωσιμαχέοντες καὶ τᾶλλα, καὶ ὅτι χώρην ἄρα εἶχον εὐαίρετον*. The old explanation was, “to know one’s own weakness.” See Elm.—

σὴν ἡλικίαν = "a man so old as you:" ἡλ. is not here used in its common sense of ἡβη.

707. For ἀμήχανα see note on 464.—Tr. "To let alone impossibilities. There is no way in which you shall get your youth back again."

709. See note on 700, 1.—For ἐκτὸς used, as ἔνδον is here, of the mind, cf. Soph. *Ajax* 640, οὐκέτι συντρύφοις ὀργαῖς ἔμπεδος ἀλλ' ἐκτὸς ὀμλεῖ.

711. For ἀλκή, prowess, valour, strength in war, cf. 761.—For the construction used with μέλειν, cf. Soph. *Philoct.* 1036, θεοῖσιν εἰ δίκης μέλει, Aesch. *P. V.* 938, ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει. But the object of care is sometimes put in the nom., as in Eur. *Suppl.* 939, δμῶσιν ἂν μέλοι πόνος: cf. Aesch. *P. V.* 3, σοὶ δὲ χρὴ μέλειν ἐπιστολάς. Cf. 96, 354, 713, 717, of the present play.

712. See N.—Τί δέ, so, in colloquial English, "But, come," "But, I say."

713. With παιδὸς supply σον. παισὶ, i.e., to the sons of Heracles who survive.—μελ., impersonal: for the construction cf. 717, καὶ Ζηνὶ τῶν σῶν...μέλει πόνων.

714. See note on 511. So great was the reluctance of the Greeks to mention by name anything unlucky, that, even after the deprecating parenthesis ὁ μὴ γένοιτο, he uses a colourless expression, τύχη, instead of Death; cf. the euphemistic expression παθεῖν τι.—For this use of χρῆσθαι, cf. *Iph. Aul.* 88 and 89, ἀπορία κεχρημένοις, ἀπλοῖα χρώμενοι, Cicero, *Ep. ad Div.* xiv. 5, adversis ventis *usi*. Elm. *Med.* 347, Pfl.

717, 8. See note on 711.—ἀκούσεται is used passively, in the sense of κλύειν, and *audire*.

719. For ὅσιος, cf. Plato, *Euthyphro* 12 D, πρὸς θεῶν ὅσιον καὶ πρὸς ἀνθρώπων δίκαιον. In *Cyclops* 125 occurs ὅσιοι περὶ ξένους, but the idea is one of religion.

721. οὐκ ἂν φθάνοις, "you have no time to lose," "oportet te quam primum," is equivalent to a strong command. It takes the *present* participle always, not the aorist. Cf. *Alc.* 662, φυτεύων παῖδας οὐκέτ' ἂν φθάνοις. *Troad.* 456, οὐκέτ' ἂν φθάνοις ἂν αὔραν Ἰσίοις παραδοκῶν. *Iph. T.* 245, οὐκ ἂν φθάνοις ἂν εὐτρεπῇ ποιουμένη.—See notes on 415, 1005.—Here the second ἂν belongs to the participle (=εἰ κρύπτοις, P.), and so virtually makes a conditional sentence: "you could not be too quick in hiding, supposing you did hide." For οὐκ ἂν φθ., as a summons, cf. Madvig, *Gk Synt.* § 177 b, R. 6. And for ἂν with the participles cf. Goodwin, *Gk Moods and Tenses*, § 42. 3, N. 1.

722. *στυγέω*, stronger than *μισέω*, denotes the expression, besides the feeling, of hatred. Cf. Eur. *El.* 1016, *ἦν μὲν ἀξίως μισεῖν ἔχῃ, στυγείν δίκαιον*.

725. For *κόσμω*, see note on 568.—*πυκάζομαι*="enwrap, and so protect:" cf. *Rhes.* 90, π. *τεύχεσιν δέμας*.—*τέως*="meanwhile;" cf. Ar. *Pax* 687, 729.

727. *κόμμιζε*="carry them:" cf. Soph. *Antig.* 444, κ. *σεαντόν*.—*δέξυη*, the tree is used for that which is made from it, i.e. *δόνου*. Cf. *Λωτὸς* 893.—Eur. has in mind Homer's *ἐγχεῖ δέξυεντι*. Theophrastus often mentions the *δέξυη*. Elm.—Probably a beech.

728. See note on 671.—The left *πῆχυς*, or fore-arm, bore the shield; the right hand, the spear. But at present (it seems from 725) Iolaus was not armed.

730. Tr. "Nay, but one must go cautiously, for the omen." It was unlucky to stumble at starting. For an instance of an *ὄρνις*, cf. *Iph. Aul.* 988, and cf. the adj. *δύσορνις*.—Tibullus 1. 4. 19: *O quoties ingressus iter mihi tristia dixi Offensum in porta signa dedisse pedem*. B.

731. *εἴθ' ἦσθα*. The historical tenses of the indicative are used with *εἰ γὰρ*, *εἴθε* to express an *unattained* wish. See note on *supr.* 247. Contrast *εἴθε γένοιτο*, *infr.* 740. [See also Goodwin, *Moods and Tenses*, § 64 (esp. note 1, p. 136), who points out the difference between the force of *εἰ* and *ἦσθα* (had it been used by assimilation). Here we have not a conditional relative clause—no supposition, but a fact; and so the Indic. is used.]

732. *λειφθεὶς μάχης*="left by the battle;" that is, too late for the battle. So in Aesch. *P.* V. 857, *κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι*, and Xen. *Cyr.* VI. 3. 29, *λείπεσθαι τοῦ καιροῦ*.

733. *δοκῶν τι δρᾶν* is, by hyperbaton, to be taken with *βραδύνεις*, which is here intransitive.

735. With *δοκοῦντα*, supply *σπεύδειν*.

736. *ἥνικα ἂν* with subj., like *ὅταν*, denotes an uncertain occurrence in future time. *ἥνικα*=*ὅτε*: cf. 741.

739. *τοῦτο* is accusative of respect; cf. *Ion* 572, *τοῦτο καμ' ἔχει πᾶθος*. Vergil, *Aen.* XI. 14, *timor omnis abesto, quod superest*. Pl.

740—44. A passage of difficult construction, capable of being explained in more ways than one. (1) The words *οἷος ἂν θείην* are, by contact with *τοιοῦτος*, attracted into their present shape, from the form *ὥστε ἐμὲ θείναι*, which had been originally intended. [But this is a unique case of such attraction.]—Translate, "So that I should put

Eurystheus to rout." *Τοιοῦτος* has thus, apparently, two relatives, but really, only the first. So Elm.—(2) After the word *τοιοῦτος*, he turns, in his excitement, from addressing his *βραχίων*, to addressing himself, and thus, as is common in excitement, breaks off the construction. Translate, "Would that thou would'st prove for me an ally of such a kind as I remember thee to have been in thy prime:—*how would I put Eurystheus to rout.*" So Pfl. and P.—See L. and Sc. ὥστε, v. 2, οἶον, III. 2.—(3) Instead of *οἶος*, *οἶος*, "solus," is given by some editors in line 743. So Barnes and Matth. See N. If *οἶος* is the correct reading, the alteration of *οἶος* to *οἶος* can be explained as the error of a copyist, who, finding *οἶος* in 743 in juxtaposition with *τοιοῦτος*, and forgetting the preceding *οἶος* in 740, assumed that *οἶος* in 743 must be really the *οἶος* corresponding to *τοιοῦτος*, and altered accordingly. Reading *οἶος*, we have in substance a conditional sentence, with the protasis expressed in the form of a wish (*εἴθε γένοιο* = *εἰ γένοιο*) followed by an apodosis of the usual form, *οἶος ἂν θείην*, "then *alone* would I put to rout." For what is possibly a similar confusion of *οἶος* and *οἶος* cf. Aesch. *Ag.* 131.

741. For *μέμνημαι* with a participle, cf. *Hec.* 244, *μεμνήμεθ' ἐς κινδύνον ἐλθόντες*. (Cf. on 352.) Often it takes the infinitive.—Notice *ἡνίκά ξδν*.—*Σπάρτην ἐπύρθεῖς*. This was not one of the regular labours of Heracles, but is chosen for mention, as bearing on the Peloponnesian war. See Barnes in Elm. and P.

744. *καί*, see on 508.

745. Tr. "This also, which is not good." He does not necessarily mean that there are other bad accompaniments of *ἄλβος*. He implies that Eurystheus is a coward; as he had before abused him as *σκαῖός*: cf. note on 458.—For *τόδε—δόκησις*, cf. *Hippol.* 426, *τοῦτό φασ' ἀμιλλᾶσθαι βίῳ | γνώμην δικαίαν κάγαθήν*. Pfl.

747, 8. Iolaus exit finally. The metre of the chorus is glyconic; see Pfl.—*παννύχιος*, though here probably only an epithet of the moon as shining by night, is of course strictly applicable solely to the full moon. Cf. Pindar *Olymp.* III. 20 (36), *διχόμηνις ὄλον χρυσάρματος ἐσπέρας ὀφθαλμὸν ἀντέφλεξε μῆνα*.

749. Homer's *φασισμβρότου ἡελίοιο* was in the mind of Euripides. *φ.* occurs nowhere else in Trag.—This chorus further contains the Homeric words *πολυαίνετος*, *μῆνις*, *ἡνεμόεις*.—For this appeal to nature (and to the sun, as seeing all things, and travelling with the tidings), Pfl. qu. *Med.* 752, and 1251, *ὦ γὰρ τε καὶ παμφαῆς ἀκτὶς ἀέλου*, and the *ὦ γῆ καὶ θεοὶ* of the orators. [The calling to witness heaven and earth

has always been common enough: but the fancy which permeates modern poetry that the moods of nature sympathise with those of man, a projection of the sympathies of humanity on to the inanimate, is purely modern. The Greeks, it is true, peopled their Olympus with idealised human qualities; but they were too little self-conscious, and too much self-contained, to cherish an idea that nature, while controlling the destinies, reflected also the emotions, of man.]

752. Tr. "Shout in heaven," or, "Proclaim it in heaven." [Pfl. takes *λαγχ.* as neuter. See his note. B. takes *οὐρανῶ=εἰς οὐρανόν.*]

753. *παρὰ* conveys the idea of motion.—Observe the *ā* in *παρὰ* before *θρ*: which is unusual, even in lyrics. In Soph. *Ajax* 1220, *ὑπὸ πλάκα Σουνίου*, *Trachin.* 1011, *κατὰ τῆ δρῖα πάντα καθάιρων*. Elm.—*ὀλεῖθρίαν*, Eur. *Suppl.* 116, *κακὸφρονας*, Soph. *Antig.* 1104. P. The two last occur in Iambic verse.—*ἀρχέταν*, that is, of Zeus: here is an adjective, but is a noun in *El.* 1149: cf. *Androm.* 3, *τύραννον ἐστίαν*. See also *infr.* 782 (*παρθένων ποδῶν*).

754. See N.—Supply *νόοις* or *δόμοις*. Cf. *Iliad* vi. 378, 9, *ἥ ἐπ' ἐς γαλῶν...ἥ ἐς Ἀθηναίης ἐξοίχεται*.

755. 6. *μέλλω*, that is, I and my fellow-citizens.—Observe that *περὶ* governs both *γᾶς* and *δόμων*. So, probably, *πρὸς* in 226.

757. *ὑποδεχθῆναι* is the passive form used in *middle* sense, instead of *ὑποδεξάμενος*. Since there *is* a middle form, this preference of the passive is very curious. See Elm. Matthiae (*Gk Gram.* § 496. 6), in classifying the various interchanges of the Moods of the Greek verb, qu. the use of *οἰκημένος=οἰκῶν* by Hdt. i. 27.

758. *κινδυνον τέμνειν* does not elsewhere occur. Tr. (1) "To enter upon, to incur." The phrases *τέμνειν σπονδὰς*, *Hel.* 1235, and *φίλια τέμνεσθαι*, Eur. *Suppl.* 375, may have been in the poet's mind: in Pind. *Ol.* xiii. 57 is *τέμνειν μαχᾶν τέλος*, "to incur danger in battle." (2) "To cut my way through," in a literal sense, as in *Odys.* iii. 175, *τέμνειν πέλαγος*.

759. *ὥς Μυκῆνας* is by attraction from *ὥς Μυκῆναι εἰσὶν*. Cf. Madv. *Greek Synt.* § 20, R. 3.

761. *πολυαινετος*, which does not occur elsewhere in Trag. (cf. 749), is equivalent to the Homeric *πολύαινος*.—For *ἀλκῇ*, cf. note on 711.

762. *κεύθειν* here and in 879="to cherish;" but in 778 (if *κεύθει* is read for *λήθει*)="hide;" which is the literal meaning. See note on *πυκάζον*, 725.

765. See N.

767. Tr. "Is grateful to me." ["Owes me a favour." P.] See note on 334.

769. See N.

770, 1. οὐδας γὰς, the surface or face of the land.—For σὸν—σὸν, cf. *Bacch.* 963, μόνος σὺ πόλειος τῆσδ' ὑπερκάμνεις, μόνος. Pfl.—With πόλεις supply σὴ ἐστί.

773, 4. πῦρεσον ἄλλα="abige alio." B.—See N.

775, 6. Tr. "On the ground of the merit which is mine, I do not deserve to be expelled." For the dative see note on 474, and cf. 660, 789.—For δίκαιός εἰμι with infinitive, see 142.

777—9. See N.—πολύθυστος τιμά. Many of these compound adjectives are used with substantives, for a genitive, to express the nature of the substantive and that in which it consists. Cf. Eurip. *El.* 126, πολὺδακρυν ἡδονὰν=δακρύων ἡδονάν: and so πολὺθ. τιμά=τιμὰ πολλῶν οὐσιῶν.

οὐ λήθει="does not forget *thee*," Elm., or, possibly, "does not forget thine honour."—φθινὰς -άδος, a feminine adjective (cf. φοιτὰς, μαινὰς, &c.)="waning."—The meaning of μηνῶν φθινὰς ἀμέρα, no one knows. The beginner is aware that the moon and the month corresponded, and that μὴν φθίνων was used to denote the last days, the waning, of either. There seem to be three equally possible ways of explaining this difficult passage:

(1) That φθινὰς ἀμέρα does not mean any day in particular, but, generally, the waning month. Translate, with Pfl., "Nor with the waning months cometh forgetfulness of thine honour."

(2) That by φθ. ἀμ. is intended the *last day* of the month. But though the first day, or νεομηνία, was a holiday, the last day (ἐν τῇ καὶ νέᾳ, see Ar. *Nubes* 1131—4, 1191) was not so, except when it corresponded with the first of the new moon, as happened six times a year.

[*N.B.* It was only the full months of 30 days (πλήρεις μῆνες) which really had a ἐν τῇ καὶ νέᾳ; so that the last day of the old month only coincided with the first of the new six times a year: i.e., not in the κοῖλοι μῆνες, those of 29 days.]

[(3) That φθινὰς ἀμέρα has *no reference* to μὴν φθίνων, but alludes, in some unexplained way, to the τριτόμηνις festival, which was held on the third day of the month in honour of Pallas. This appears to have been the opinion of Hesychius, quoted in Pfl.] Probably the whole passage has reference to the Panathenaic festival.—See discussion in Pfl.

780. With this line supply *κραίνονται*: since the words οὐδὲ...ἀμέρα are probably parenthetical, that is, expegetical of *τιμὰ κραίνεται*. So Pfl.

781. The Acropolis. So in *Ιου* 12, Παλλάδος ὑπ' ὀχθῶν, and *Herc. F.* 1178, τὸν ἐλαιοφόρον ὀχθον ἔχων ἀναξ. Also in Ovid, *Metam.* 11. 712, festas in Palladis arces.

782, 3. ὀλολυγῇ and ὀλόλυγμα is the (1) *jóyous* cry of (2) *women*. For (1) cf. *Med.* 1176, εἰτ' ἀντίμολπον ἦκεν ὀλολυγῆς μέγαν κωκυτόν. For (2) cf. *Soph. Trach.* 205, ἀνολολυξάτω δόμος, ... ἐν δὲ κοινὸς ἀρσένων ἴτω κλαγγὰ, *Xen. Anab.* IV. 3. 19, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. But, in *Soph. El.* 750, the στρατὸς ἀνωλόλυξε τὸν νεανίαν in *pity*. *Elm.*—παρθένων is an adjective in agreement with ποδῶν. Cf. *Hippol.* 1006, παρθένον ψυχὴν ἔχων, *Phoen.* 838, παρθένῳ χειρὶ. Cf. "Advena exercitus," *Verg.*—ὑπὸ, to the music or tune of. Cf. ὑπὸ ποικιλοφόρμυγος ἀοιδᾶς, *Pindar, Ol.* IV. 4.—κρότος is used in *Ran.* 157 of the *hand*.

784. This *θεράπων* is the servant of Alcmena (see 788, 890); the former was the servant of Hyllus. [P. disagrees.]—*μύθους*, here, in good sense="tale, story," cf. 812, 952.

785. With ἐμοὶ supply λέγειν, from κλύειν, by a sort of zeugma. Cf. *Soph. Oed. Tyr.* 1234.—τῷδε, "whom you see before you."

786. For ἰδρύεται, cf. 397. The usual phrase is στήσαι τροπαῖα.

788. διήλασέν σε. This phrase does not elsewhere occur. But it is not an impossible expression, and has the meaning of διήγαγεν.

790. ἐλευθεροῖς is used with reference to the previous line, and probably με is emphatic, as it is in *Med.* 462, καὶ γὰρ εἰ σύ με στυγεῖς, οὐκ ἂν δυνάμην σοὶ κακῶς φρονεῖν ποτε, and μοι in *Androm.* 237, ὁ νοῦς ὁ σὸς μοι μὴ ξυνοικίῃ, γύναι.—*Tr.* either, "free me from one ill, (fear,) for I fear;" or "free me from (the apprehension of) one mischance."

791. With θέλω supply ζῆν.—εἰ μοι ζῶσι=μὴ οὐ ζῶσι. Cf. *Aesch. P. V.* 997, ὅρα νῦν εἰ σοὶ ταῦτ' ἀγωγὰ φαίνεται. See Goodwin, *Moods and Tenses*, p. 86 (§ 46, note 6, c). Cf. 248, and 645.

793. For Iolaus' restoration to youth, see Ovid, *Metam.* IX. 397 sq. B.

794. With πράξας κάλλιστα (adverb) supply τὰ αὐτοῦ. So L. and Sc. πράττειν, IV.; who quote *Soph. Oed. Tyr.* 1006, εὖ πράξαιμι τι, as a proof that πράττειν in this phrase is transitive. But it may just as well be intrans., and τι adverbial. ἐκ θεῶν, cf. *Orest.* 355, θεόθεν πράξας ἅπερ ἠῆχον. Contrast *Soph. Oed. Col.* 1661, ἀλλ' ἢ τις ἐκ θεῶν πομπὸς κ.τ.λ. (sent from the gods).

795. ἡγωνίζετο is a strong word used by way of contrast to the weak and neuter πράττειν of the preceding line. See note on 653.

796. See on *infr.* 939.

798. μάχης ἀγῶνα. The same phrase occurs in Soph. *Trach.* 20.

800. ἐπεὶ—ἀντετάξαμεν, of a single complete act. So ἐπειδὴ 819.—For ὁπλίτην cf. 699. Notice ἀλλήλοις with verb in *first* person: he had intended to say ἀντέταξαν, as an impartial observer; but, remembering that he had been a sharer in the fight, he alters the person of the verb, but cannot go back to say αὐτοῖς for ἀλλήλοις.

801. κατὰ στόμα="face to face, *adversâ fronte*," cf. *Rhes.* 409, ἀρστοῖς ἐμπεσὼν κατὰ στόμα. In Xen. *Anab.* III. 4. 42, οἱ ἀπὸ στόματος="those from the front line."

802. See 168. So in Eur. *El.* 94, βαλνείν πόδα. The instrument of motion is added in the accusative. Jelf (*Gk Gram.* § 558. 2) qu. many cases where verbs of stepping take an acc. of the step or its equivalent. Cf. *Alc.* 1153, νόστιμον ἔλθοις πόδα. The acc. would seem to be cognate in character; or, does it limit the action and extent of the neuter verb? Cf. *Iph. Taur.* 97, δωμάτων προσαμβάσεις ἐκβησόμεσθα.

805. See N.—For ἐάν in this sense of "to let alone," cf. note on 1041, and *Iliad* XXIV. 71, κλέψαι ἐάσομεν Ἑκτορα (let us let alone our plan of stealing the body of H.).—τί οὐκ εἶάσαμεν; i.e. "Let us forthwith, &c." Observe this idiomatic use of the aor. tense, τί οὖν οὐ διηγῆσω μοι (Plato); "Pray recount to me at once." Cf. Aesch. *P. V.* 647.

807. ἀνδρὸς στερήσας="in depriving her of only a single man" (i.e. in the way which I am about to suggest). Cf. *Androm.* 909, κακὸν γ' ἔλεξας, ἄνδρα διςσ' ἔχειν λέχῃ.—ἀλλὰ is used *hortatively*, like *at* in Latin. The construction is altered: instead of balancing the preceding line with "ἀλλὰ ἐμὲ, κτανῶν, ἐργάσει κακόν," he breaks into the imperative; but keeps the ἀλλὰ.

808. ἄγουν="abduc *tecum*;" which is the force of the middle, as in 256, ἐφέλκεσθαι.—Cf. *Iliad* III. 92, γυναῖκά τε οἰκαδ' ἀγέσθω. Pfl.

810, 1. ἀφες="permitte."—After ἐπήνεσε, which is used absolutely, he qu. the praise.

813—6. Tr. "He, captain though he was, yet neither for shame of those that heard the words, nor shame of his own cowardice, got heart to draw near to the sword of valour, but remained poltroon." For αἰδῶς, cf. 6, 43, 101, 200, 460.—Possibly στρατηγὸς ὦν is not *concessive* (=καίπερ ὦν), but is to be taken only with line 814="nor, inasmuch

as he was captain."—αὐτὸς αὐτοῦ=ἐμαντοῦ, σεαυτοῦ, ἐαυτοῦ. Aesch. *Ag.* 836, τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται (=ἐαυτοῦ), Soph. *Oed. Col.* 929, ἀσχύνηις πόλιν | τὴν αὐτὸς αὐτοῦ (=σεαυτοῦ), *Oed. T.* 138 (ἐμαντοῦ). τοιοῦτος, i.e. κάκιστος.

817. δουλώσων is active for middle: for the middle voice of this word means "sibi in servitutem redigere." Elm. Pfl.—The future middle would be a cumbrous form for use; and in this passage the centre of thought is the indignity done to those enslaved, and not the gain secured by their subduer.

820. For the constr. cf. *infr.* 983, 992.

821. οὐκ ἐμελλον. For the asyndeton, cf. Aesch. *Choeph.* 281, κινεῖ, ταρασσει. *Iph. Taur.* 310.—ἀφλεσαν="emiserunt." No doubt sacrifices were offered on *both* sides.

822. See N.—Amongst these victims (unless Euripides has forgotten) was Macaria. But the interest of the audience (intensified, no doubt, by the existing Peloponnesian war) was now centred in the downfall of the Argive enemy; and it would have been impossible to enlarge on the death of M. without distracting attention from that downfall. The mere mention of her name must have been followed by lamentations and enquiries of Alcmena: since, as far as we gather from the play, A. had not yet been told of the heroic offer of M.—In the *Hecuba*, as Elm. notes, the death of Polyxena is narrated to her mother in sixty-five lines:—but of that play the death of the heroine is the main feature: in the *Heracleidae*, the political parallel is paramount.—For οὔριον, cf. *Hel.* 1587, αἵματος ἀπορροαὶ οὔριαι.

823. οἱ δ': notice the Homeric use of the article as a demonstrative, here, and in 828.—The first οἱ δὲ refers to the generals, and the second to the troops.—Take ὑπ' ἀσπίδων πλευραῖς together="under shelter of, sub clypeorum lateribus."

825. παραγγέλλω, here and in 908, is used with the neuter accusative only: but in Xenophon usually with ποιεῖν, or some other infinitive.

826, 7. τῇ...καὶ τῇ. The repetition of the article shews *either* that these are two separate statements, "the soil that gave you birth, and that gives you the means of life" (P.), *or*, it is possible that βοσκούσῃ refers to the μέτοικοι and τεκούσῃ to the native citizens.—τεκούσῃ probably alludes to the Athenian boast that they were αὐτόχθονες.—For τινὰ="man," cf. 595 and 866.—For ἀρκέω, cf. 323 and Index. [On συμπολῖται, the editors qu. from Pollux 3. 51, that it is a word οὐ δόκιμον, though used by Eurip. in *Herac.* and *Theseus*.]

828, 9. καταισχύναι, "bring discredit on,"—cf. καταισχύνειν γένος, e.g. Hom. *Odys.* xxiv. 508, and the ironical use of the word in Soph. *El.* 609, σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν. For θέλειν = "choose" cf. Index and Xen. *Anab.* III. 2. 16, θέλονσι μὴ δέχεσθαι ἡμᾶς.—ἐλίσσεται, *supplicabat*, does not denote that Eurystheus was here timid, but that he had to beg hard to get his troops to face the Athenians. [Pfl. But not so Elm.]

830. With ἐσήμηνε supply ὁ σαλπικτῆς, but the verb is practically impersonal. Cf. Hdt. vi. 27, φιλέει δέ κως προσημαίνειν (supply ὁ θεός): and Thuc. iv. 52, ἔσεισε.—ὄρθιον, 'loudly,' is almost an adverb. See 864, λαμπρά, and cf. Aesch. *Pers.* 389, ὄρθιον ἀντηλάλαξε ἡχώ, and Index.—Τυρσην. σάλπ., the straight bronze trumpet (tuba), which was supposed to have been invented by the Etruscans (Τυρρηνῶν δ' ἐστὶν εὖρημα κέρατά τε καὶ σάλπιγγες, Athenaeus, iv. p. 184), cf. Soph. *Ajax* 17, Verg. *Aen.* viii. 526.

832. αὐχεῖς = "do you think," cf. 333, 353, 931.—βρέμω is strictly used of the roar of a wave, etc., but in *Bacch.* 161, of a lute.

834, 5. πίτυλος is strictly used of the sound of oars in time, but here, of the simultaneous stroke of the spearmen. See Pfl. Cf. Aesch. *Theb.* 856, χερσὶν πίτυλον. With εἶτα, supply οἱ Ἀργεῖοι.

836, 7. ἐπαλλαχθεῖς = "consertus." Cf. Xen. *Mem.* III. 8. 1, μὴ πῃ ὁ λόγος ἐπαλλαχθῇ. Cf. Verg. *Aen.* x. 361, haeret pede pes, densusque viro vir.—ἐκαρτέρει = "held sternly on."

838. ἦν = "there arose," "there were to be heard." Cf. *Hec.* 929, κέλευσμα δ' ἦν, and Pfl.

839. With τὰς Ἀθ., supply οἰκοῦντες: a zeugma. Cf. Index.—γύης is masculine; cf. Aesch. *P.* V. 369, λευροῦς γύας.

840. Cf. *Med.* 1276, ἀρῆξαι φόβον τέκνοις = "arcere."

844. Take δρέξας δεξιὰν together.

845. ἐμβῆσαι, causal, with double accusative. Cf. *Cycl.* 467. Tr. "to put him into a chariot." Iolaus seems to have been alone; not in the chariot of Hyllus. Nothing is said about a charioteer.

847. ἐπείχε = "he pressed hard on, pursued." ["instabat" Elm., but "direxit" Pfl.] In *Bacch.* 1131, it is intransitive: ὄχλος τε πᾶς ἐπείχε.—Observe that τὰπὸ τοῦδε is without μέν.—Take κλύων with ἀλλων, to hear from: cf. 853.

849. Going out over the hill of Athena in the demos called Pallene, (or Pallenon?—Elm.) between Athens and Marathon. Cf. 1031, and Hdt. i. 62, ὡς ἐκ Μαραθῶνος ἦσαν ἐπὶ τὸ ἀστυ ἀπικνέονται ἐπὶ Παλληνίδος

Ἀθηναίης ἱρόν. [But P. thinks Pallene was towards Megara.] At any rate, distinguish this place from the peninsula and town in Chalcidice.

852, 3. ἀποτίσασθαι δ. ἐχθ., literally="to get the foe to pay back;" and so, to exact from them: cf. 882, and Aesch. *Ag.* 1263. Pfl. qu. Xen. *Anab.* III. 2. 6, ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο.—For κλύειν "to hear of," cf. 847. For the double acc. cf. *Madv. Greek Synl.* § 25.

854, 5. The appearance of νέφος, nebula, mist, was perhaps caused by contrast with the light of the stars.

856. For γ' see N.—P. would explain γε as qualifying οἱ σοφώτεροι, in the sense that "none but the σ. were of that opinion." Or possibly γε accentuates the statement, giving a tone of surprise.

857. Hebe appeared in her double capacity: wife of Heracles, and goddess of youth.—δυσαιθρ.="murky."

858. τύπος, here="form," not "blow." So in Aesch. *Theb.* 488, Ἰππομέδοντος σχῆμα καὶ μέγας τύπος, and in *Eum.* 49.

860. Eurystheus was really killed, not only captured, at these rocks. But the poet makes him survive that he may fulminate his oracle against Argos. [See in Elm. the quotations at length from Apollodorus and Pausanias; and from Strabo, a description of the site. He refers to Wheeler's *Travels in Greece*, p. 436.]—See further *Hippol.* 979, 1208. The legend of Σκέρων or Σκίρων the robber is well known.

861. ἀκροθίνιον,="spolia opima," is usually plural.

864. λαμπρά, adverb. See 830, note on ὀρθιον.

865, 6. This was the advice of Solon to Croesus (Hdt. I. 32).—ζηλοῦν="to pronounce happy," like εὐδαιμονίζειν, cf. Aesch. *P. V.* 330. See conclusion of Soph. *Oed. T.* (1529) μηδέν' ὀλβίζειν πρὶν ἂν | τέρμα τοῦ βλοῦ περάσῃ μηδέν ἀλγεινὸν παθῶν. But P. tr., "to envy."—For πρὶν ἂν, cf. 180.—For τις, cf. 595 and 827.

867. τροπαῖε="the giver of victory, the god of battles:" cf. 937, and Soph. *Antig.* 143, ἔλιπον Ζηνὶ τροπαίῳ πάγχαλκα τέλη, and Eur. *El.* 671.

868. ἐλεύθερον="free from:" cf. *Hec.* 869, τοῦδ' ἐλεύθερον φόβου.

869. χρόνῳ, equivalent to an adverb, "tardily;" cf. the use of σχολῇ, e.g. Soph. *Ant.* 390. Similarly τῷ χρόνῳ, as *Medea* 942.

870. τῶν πεπραγμ. causal genit. "for what hath been accomplished;" cf. Soph. *Ant.* 931, τοίγαρ τούτων...κλαύμαθ' ὑπάρξει, "for this."

871, 2. πρόσθεν οὐ δοκ., cf. 897.—With ἐπίσταμαι supply θεοῖς ὁμ.

874. For the single δὲ instead of καὶ, or instead of μὲν—δὲ, cf.

Med. 99, μήτηρ κινεῖ κραδίαν κινεῖ δὲ χόλον. *Aesch. Pers.* 403, ἐλευθεροῦτε πατρίδ' ἐλευθεροῦτε δὲ παῖδας. *Elm.*—τοῦ κακῶς ὀλουμένου is a colloquial phrase, appropriate only to Comedy. It is intended here for both prophecy and imprecation. [See *Cycl.* 474, and other examples from fragments of Satyric plays in Pfl.]

876. ἐμβατ. is usually with εἰς: cf. *Demosth. c. Apat.* p. 894. 4, where ἐμβατ. εἰς τὴν ναῦν is used of creditors (χρησται).—κλήρους χθονός, "your portions in the land," is supposed by some to allude to the partition of Peloponnesus among the Heracleidae by lot.

879. For κεύθων, cf. note on 762.

881, 2. For παρ' ἡμῖν, cf. 201, 370.—For ἀποτίσασθαι δ. (ἐχθροῦς) cf. note on 852.—For the sentiment, cf. *Androm.* 437, 8. P.

883. Tr. "Regarding first your pleasure."

884. See N.

885, 6. Cf. *Aesch. P. V.* 108, ἀνάγκαις ταῖσδ' ὑπέξενγμαi. *Ag.* 217 (ἀνάγκας—λέπαδρον). *Soph. Philoct.* 1025, ἀνάγκη ζυγείς.

892. μὲν is to be taken with δὲ in 895.—With ἡδὺς supply ἂν εἴη, making the apodosis complete.—λίγεια (of the nightingale), λ. μινύρεται, *Soph. Oed. Col.* 671, and *Aesch. Pers.* 332 (κωκύματα), is usually of sad sounds.

893. ἐνὶ=ἐν. ἐπὶ is more common in this sense, as in *Med.* 193, ἐπὶ τ' ἐλλαπναῖς καὶ παρὰ δέλποισι.—λωτὸς, not found in *Aesch.*, *Soph.* or *Pind.*, is strictly an African tree of which flutes were made. Cf. *Iph. Aul.* 1036, διὰ λωτοῦ Αἰβυος. Compare with this use ὀξὺν in 727.

894. εὐχαρις "gracious," an epithet of Aphrodite, occurs twice only in Euripides. Cf. *Med.* 631.

897. Tr. either, as in 871, "Who before were not thought to be so," or "Who were before held of no account" [*Elm.*, Pfl., B.], for which rendering cf. *Troad.* 609, θεοὶ τὰ δοκοῦντ' ἀπώλεσαν, and *Ilec.* 294, ἐκ τ' ἀδοξούντων ὧν κάκ τῶν δοκούντων.

899, 900. Μοῖρα and Αἰὼν are here personified. "Destiny" and "Time" (regarded as applying to the duration of a man's life) are probably the nearest equivalents. [*Elm.* thinks αἰὼν is here an epithet of Zeus, and qu. *Eur. El.* 1248, πράσσειν ᾧ μοῖρα Ζεὺς τ' ἔκρανε.—Pfl. from Buttmann refers to an old notion that χρόνος and Κρόνος were the same word.—Consult B.'s note.]

901. Observe that δίκαιος is here of two terminations—as also in *Iph. T.* 1202, δίκαιος ἡσύφεια καὶ προμηθία. See also on 143.

902, 3. Tr. "Thou hast thy path (never were it right to take this

from thee), thy path of justice, even to honour the gods."—τιμᾶν θεοὺς should be taken, as above, twice over, for τῶδε=τιμᾶν θεοὺς. Take ἀφελέσθαι as middle=delere, tollere. [But Hermann takes τῶδε=δικαίον δόδν. See P.'s note.]—For this characteristic of Athens, cf. *Act. Apost.* xvii. 22, "Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς δεισிடαιμονεστέρους ὑμᾶς θεωρῶ.

903—5. Tr. "And he that saith thou dost not, treadeth hard on madness, when proofs such as these are published."—For ὁ μὴ σε φάσκων "he that denies thou dost," cf. οὐ φημι=nego. μὴ is here used because an indefinite class of persons is referred to. Cf. Madvig, *Greek Synt.* § 207.—Cf. *Bacch.* 853, ξῆξ δ' ἐλαύνων τοῦ φρονεῖν. See the use of ἐλαύνω in 1007.—Cf. also Plato *Gorg.* 486 A, τοὺς πόρρω δὲ φιλοσοφίας ἐλαύνοντας. Pfl. The idea is of driving a chariot.—For ἔλεγχος, disproof, proof to the contrary, cf. 404.

906—909. For παραγγέλλει cf. note on 825.—θεὸς is here monosyllabic.—παραιρῶν="taking away *some of...from*," gov. by παρ. Cf. *Iph. A.* 1609, λύπης δ' ἀφαίρει. But in Soph. *Antig.* 368, νόμους παραιρῶν="violating."—παραιρῶν here takes the privative genitive τῶν ἀδικῶν after παρὰ and the verb of removal or deprivation; and φρονήματος, a partitive genitive denoting the whole from which abstraction was made.—Compare again the Magnificat: Luc. *Evang.* i. 51—53, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν, κ.τ.λ.

910. ἔστιν="he really is." With βεβακῶς possibly we should supply "thither." More probably however the meaning is not more than "finds himself," "is established." Cf. Soph. *El.* 1057, *O. C.* 52, τίς δ' ἔσθ' ὁ χῶρος δῆτ' ἐν ᾧ βεβήκαμεν; and the exx. cited by Wunder *ad loc.*

911. τεδς is only used in Lyrics.

912, 3. See N.—φεύγω="rejicio."—Αἶδα, genitive. Cf. *Od.* xxiii. 252, κατέβην δόμον Ἀϊδος εἴσω.

914. On mount Oeta.—δαισθεις from δαίω, "to burn:" δαῖσθεις fr. δαῖζω, "to cleave."

915, 6. χροῖζει=χρώζει, "touches." Cf. *Med.* 497, κεχρώσμεθα, and Theocr. x. 18.—Note the quantity of χρῶσθαι.—Hebe, παῖδα Διὸς μεγάλιοι καὶ Ἥρης χρυσοπέδιλοι, *Odys.* xi. 603.

917, 8. H. is here the god Hymen, and not the song.—ἡξίωσας=honorasti, "hast glorified:" but cf. 947, and Soph. *Ajax* 1114, οὐ γὰρ ἡξίλου τοὺς μηδένas.

919. Tr. "Most things resemble many others." [But there are various ways of taking this passage. (1) Most things happen suitably

to many people. So L. and Sc. (2) Most things resemble each other in many things, or, to many people. (3) Many odd things happen. This is P.'s paraphrase. (4) Many people resemble each other in most things: Pfl. Elm. would favour (1), and explains πολλοῖς as the Heracleidae. He notes that πολλά πολλοῖς is a very favourite phrase.—See N.]

920, 1. For this statement, Elm. qu. Pausanias, and *Iliad* VIII. 362.—ἐπίκουρον = "ally."

923. κείνας is genitive.

924. See N.—ἐσχευ = "checked, *cohibuit*," as in *Bacch.* 555, ὕβριν κατάσχευ.

925. πρὸ δίκας seems to mean *beyond*, in the sense of πέρα. See exx. in P.

926. φρ. ψυχὰ τε almost = "the thoughts of my heart" = hendiadys.

928. The Ἄγγελος here is possibly the same person as the second θεράπων in 784.—He, attended probably by others, brings the captive Eurystheus to Alcmena. An English audience would scarcely stomach this gloating at and taunting a beaten foe. But times have altered. Zenobia was, and Cleopatra escaped being, the chief gazing-stock at a Roman triumph. Much more then would they "bind their *kings* in chains."—But see note on 966.—εἰρήσεται, in passive signification, as μνημονεύσεται, 334.

930. Supply σοι ὄρᾶν, to correspond with τῷδε τυχεῖν, and tr. "and in no degree less unexpected for him to meet with."

931. ηῤχει = "thought:" cf. note on 333. Cf. τὸν οὐ ποτ' αὐχοῦντα, Aesch. *Eumen.* 561.

932. Tr. "weighty with his army." The phrase is explained in various ways: (1) with a great mass (*mole*) of his army (Pfl.); (2) adapted for toil (Matth.); (3) *laboriosissimo*, full of toil (Herm.).—Cf. Aesch. *Pers.* 320, πολύπονον δόρυ νωμῶν.—For ἀσπίς used collectively, cf. *Phoen.* 78, πολλὴν ἀθροίσας ἀσπίδ' Ἀργείων ἄγει, and on *supr.* 276.

934. With τὴν ἐναντίαν supply τύχην. This is better than to understand τὴν ἐν. as an adverbial phrase (Barnes), sc. ὁδόν—a view which is however followed by Elm.

935. δαίμων = "Fortune." Cf. Soph. *Oed. Col.* 76, γενναῖος ὡς ἰδόντι, πλὴν τοῦ δαίμονος.

936, 7. βρέτας is here used in its strict sense of a wooden image of a god. Cf. *Phoen.* 1250.—For τροπαίου, see note on 867.—ἔστασαν = "were then erecting, *statuebant*."—ἔστασαν was the old reading. In

Iliad XII. 56, and *Odyssey* III. 182, ἔστασαν is used actively. But cf. *Odyssey* VIII. 435, τρίποδ' ἵστασαν.

939. From, or after, being a fortunate man: cf. note on 613, and Demosth. 270, ἐλεύθερος ἐκ δούλου γεγονώς. Soph. *Oed. T.* 454.

941—3. ὦ μῦθος is predicative, see on 52.—ἐναντίον, adverbial.

946. This phrase is an euphemism for τεθνηκότα: see note on 910. See also *Alc.* 1092, where κείνην ὅπου πέρ ἐστι τιμᾶσθαι χρεών is spoken of one dead and known to be dead.

947, 8. For ἤξιωσας cf. note on 918. ἐφύβρ.=“insult *over* ;” καθυβρ.=“entreat despitefully.”—ἔτλης. Alcmena uses this word, remembering τλήθι in 943.

949. καί, “etiam.”—κατάγειν is used as the active of κάτειμι. Here the meaning is clearly “sent down” not “took down.” Conversely, πέμπειν is often to *take on the way*, to *escort*, instead of to *send*.

950. In this line there is no καί or τε with ὕδρας. We must therefore explain ἐπεμπες as *epexegetical* of κατήγαγες. Cf. note on 178.—λέγων=“bidding him;” cf. Soph. *Philoct.* 101, λέγω σ' ἐγὼ δόλω Φιλοκτήτην λαβεῖν (a line remarkable, like Aesch. *P. V.* 612, for absence of caesura), *Ag.* 925, λέγω κατ' ἄνδρα, μὴ θεόν, σέβειν ἐμέ.—“Hydras and lions” only means one of each: a common idiom.

951. ἐπεμπες=“were ever sending.”—The δὲ corresponds with μὲν in 946.

952. μακρὸς=too long. So ὀλίγος sometimes, “too few;” βραχύς, “too short.”

953. For ἤρκεσεν see note on 323.

956. νηπίους=“infantes;” infants in our legal but not necessarily in our literal sense.

958, 9. οἱ refers to ἄνδρες, or to the inhabitants of the πόλισμα.—οὐχ ἅπαξ θνήσκειν, cf. *Med.* 453, πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ.

960. ἐξεργασμένον is here in active sense. But in Soph. *Aj.* 377, and *Bacch.* 1039, it is probably passive.

963. For εἶργει see note on 662.

966. Cf. *Hec.* 399, οὐκ, ἦν γε πείθη. Pfl.—For ζῶνθ' ἔλωσιν, the prose word is ζωγρεῖν.—This adjectival sentence expresses the circumstances in which the statement (οὐ καλὸν κτανεῖν) of the principal clause will take effect. ὄντιν' ἂν may be resolved into ἐάν τινα.—Credit is here justly taken by an Athenian for this refusal to butcher in cold blood: but he would seem to insinuate that an equal reluctance did not extend to the rest of Greece. Eurystheus, however, in 1010, speaks of it as a

common idea of Hellas: for an illustration of which, cf. Thuc. III. 58, ὥστε καὶ τῶν σωμάτων, κ.τ.λ., qu. by Pfl.

967. Tr. "And that decision did Hyllus brook?" Literally, "that these things had been decided on."—Notice the double augment.

968. For οἶμαι see note on 511.—ἀπιστῆσαι, here="disobey." So in Soph. *Antig.* 219.

970. There are two ways of taking this line. I. Literal: "Then was he wronged" (i.e. deprived of his just right, because he was not at once granted a soldier's death; you must not therefore wrong him now again). II. Ironical: "It was *then* that he did not get his deserts" (he ought to have been at once made an end of). The former is preferable, as the ἀγγελος is pleading hard for Eurystheus. [Hermann proposed to transpose this and the next following line; see P. But Pfl. objects.]—For τότε="at that former time," cf. *Aen.* x. 532, *tum.* Pfl.

971. Tr. "Is it not then still right that he should pay a penalty?"—For phrases like ἐν καλῷ see Pfl. and add *Herc. F.* 201, ἐν εὐφυλάκτῳ δ' ἐστί.

974. ἔχειν μέμψιν here="to get blamed;" but in Aesch. *P.* V. 445, μέμψιν οὐτὶν' ἀνθρώποις ἔχων means, having no ground of complaint against men (indirect object).

978, 9. θρασεῖαν="overbold, audacious."—τὴν no doubt introduces a quotation of the epithet. Cf. 1015. For the article thus used with the predicate, P. cites Aesch. *P.* V. 834, προσηγορεύθης "ἡ Διὸς κλεινὴ δάμαρ." With the whole sentence cf. *Hippol.* 640, μὴ γὰρ ἐν γ' ἐμοῖς δόμοις εἴη φρονοῦσα πλείον ἢ γυναιῖκα χρῆ.

981. Cf. 435.—Tr., supplying εἶναι with συγγνωστὸν, "that you have a very terrible and a pardonable hatred for this man, I am well aware:" or, perhaps, supplying ἐστί, "'Tis a terrible thing, and yet a pardonable, for you to hate this man: that know I well."—For δεινὸν τι, see L. and Sc. *tis*, A. 8; and for *tis* intensifying, cf. 116.

984, 5. μῆδέν is stronger than τι.—ψυχῆς πέρι="for my life."—Taking τινὰ with δειλῶν, tr. "from which conduct one would necessarily incur some taint of cowardice."

986. ἐγὼ δέ="but I may say I took upon myself."—For ἡράμην cf. ἀρεσθαί in index.

988. It will be seen that they were very decidedly cousins: for



Also, the mother of Alcmena was a daughter of Pelops. Cf. 211, and note. And the mother of Eurystheus was also a daughter of Pelops. See Thuc. i. 9, where Atreus, a son of Pelops, is called μητρός ἀδελφός of Eurystheus.

For Ἰπρακλεί, see note on 8.

990. For κάμνειν νόσον, cogn. accusative, cf. Plato *Rep.* 408 E, same phrase.—For ἐθηκε κάμνειν, “made me to labour,” cf. Aesch. *Ag.* 178, τὸν πάθει μάθος θέντα κυρίως ἔχειν, and *Med.* 717, παίδων γονὰς σπείραλ σε θήσω. Cf. L. and Sc. τίθημι, B. 4.

993, 4. σ. πημ.=“inventor of pains” (but L. and Sc. render it “learned in misery”).—For νυκτὶ συνθ.,=“taking counsel with night,” see Pfl., and cf. Pind. *Pyth.* iv. 204, νυκτὶ κοινάσαντες ὁδόν, “having imparted their journey to (none but) night.”

995, 6. See N.—For συνοικολήν=“wedded to,” cf. L. and Sc., and Aesch. *Ag.* 1434, φόβου μέλαθρον ἐλπὶς ἐμπατεῖ.

997. Take οὐκ ἀριθμὸν as one word: here used of a single man,=“no cipher.” Cf. *Troad.* 476, οὐκ ἀριθμὸν ἄλλως, ἀλλ’ ὑπερτάτους Φρυγῶν, and see the context of ἀριθμός in Ar. *Nubes*, 1203. Also, Horace, *Epist.* i. 2. 27, Nos numerus sumus, et fruges consumere nati.

998, 9. καὶ γὰρ ἐχθρὸς ὦν=εἰ γὰρ καὶ ἐχθρὸς ἐστι. Cf. *Iliad* xvi. 627, τί σὺ ταῦτα, καὶ ἐσθλὸς ἐὼν, ἀγορεύεις; see L. and Sc. καὶ, B. II. 4.

1000. Cf. notes on 317, 346. Here supply τοῦ βίου.—Take δέ with μὲν in 997.

1002. πατρῴαν=“inherited from their father.”—πάντα κ. πέτρων, a proverbial expression, explained in antiquity as taken from persons turning stones to look for crabs. Tr. “to leave no stone unturned.” Cf. Hdt. v. 96, κ. πᾶν χρῆμα, and Plato *Legg.* 843 A.

1003. κτείνοντα=“trying to kill:” cf. 293 and *Phoen.* 1600, αὐθις ὁ σπείρας πατὴρ κτείνει με. [See many references in Elm.]

1005. οὐκουν, ironical, “γού, of course, had you my fortune, would not be persecuting...but would have suffered, &c.”

1007, 8. Observe the change of tense. With εἰσας supply ἄν.—For ἐλαύνειν in the sense of to persecute, cf. Soph. *Aj.* 275, λύπη πᾶς ἐλήλαται κακῇ, *Oed. T.* 28, *Androm.* 31. But see 904.—For σωφρόνως=“discreetly, or, quietly,” cf. 1012.—The same sentiment occurs in *Androm.* 520—524.

1010, 1. See 965, 6.—The dative νόμοις depends on the notion “on the ground of,” or, “with reference to.”—οὐχ ἄγνός εἰμι=οὐχ ὅστιν ἐστὶ.—For καθανέιν see N.

1012, 3. "Athens in letting me go (from death) shewed discretion:" cf. 1007.—τὸν θεόν = "the deity who bids us be discreet, or, bids us not butcher in cold blood." Probably no deity *by name* is intended: certainly not αἰδώς, which is feminine.—τιουσα is from τιω, to honour: which is not elsewhere used in Euripides: τίω in Tragedy, but τίω often in Homer. Cf. *Theb.* 77, πόλις γὰρ εὖ πράσσουσα δαίμονας τλει.—τῆς ἐμῆς ἐχθρας = "the hatred of which I am the *object*."—Cf. 191, 469, and Livy xxxv. 18, meis criminibus. Pfl.

1014, 5. See N.—There are three ways of translating, or rather of paraphrasing, this passage. I. "Henceforward should you speak of me as visiting you (after my death) with vengeance, and (in my life) noble (in not asking for life)." For this meaning of προστ., see Antipho, 119. 6, and Aesch. *Choeph.* 287. This version, with P., I believe to be the best.—II. προστρόπαιον γενναῖόν τε = "*vel* improbum *vel* egregium:" tr. "Call me the criminal or the noble, which you will." So Pfl. and B.—III. πρ. = "supplicem," γενναῖον (used ironically) = "*timidum*." So Elm., who thinks that προστρ., which strictly means a suppliant for purification, here means a suppliant for life, and quotes Soph. *Aj.* 1173, *Philoct.* 930. The objection to this version is that Eurystheus' tone is the reverse of supplex and timidus.—τὸν πρ., for the article cf. note on 978.

1024. Tr., with L. and Sc., "For, as to the body, I will not hesitate to commit it to the (Athenian) soil." [But P. would render "I will not *disobey* the state."]—σῶμα is an accusative of respect, as in 492, 495: but some would govern it by supplying διδόναι.—This is a curious and feeble pretence of obeying the wish of Athens: but the plot, such as it is, requires that Eurystheus should be killed, and buried in Athenian soil, and yet be friendly to Athens: so that he may, as he now proceeds to do, prophesy against the future enemies of Athens, the descendants of the Heracleidae. And thus Eurystheus, as regards hostility to Athens, changes sides at his death.

1026. κτεῖνε, present tense, slay on; continue, complete, the slaying.

1027. For κατηδέσθη = "was *ashamed* to," cf. *Ion* 179, κτελνεῖν δ' ὑμᾶς αἰδοῦμαι, speaking of birds that frequent the temple. But αἰδώς never loses the idea of *respect*: cf. *Hippol.* 772, δαίμονα καταιδεσθεῖσα, Ar. *Nubes* 1468, καταιδέσθητι πατρῶν Δία. Cf. note on 6, and index.

1029. With μέζονα supply ὠφέλιαν, and tr. "to a greater extent than mere seeming." χρόνῳ, "in time," cf. Soph. *Oed. Col.* 852, χρόνῳ γὰρ, οἷδ' ἐγὼ, γνώσει τάδε. *Medea* 904.

1030. οὐ τὸ μύρσιμον. In these words he alludes to the χρησμός, with the purport of which he thus presents the Athenians.

1031. For the burial of Eurystheus, Elm. qu. Strabo at length.—παροιθε=“in front of (the temple of) Athena of Pallene:” cf. note on 849.

1032. σοί, that is, to the chorus.—For σωτήριος, cf. 402.

1033. μέτοικος is used of the dead, buried out of their own land, in Aesch. *Pers.* 319, and *Choeph.* 684. P.

1035. For χειρὶ cf. 337.—Here Eurystheus is made to threaten Argos, and the Peloponnesians generally.

1036. Tr. “Having proved thankless for this favour” (which you have now shewn them). Cf. Soph. *Aj.* 1267, χάρις διαρρεῖ καὶ προδοῦς’ ἀλσκεται.—τοιούτων=“so base as this.”

1037. 8. For προῦστητε, cf. note on 306.—πῶς οὖν=“you ask, why, if I foreknew this, did I come hither, and did not &c.”—ἀλλ’ οὐ is for καὶ οὐ, and thus ἀλλ’ οὐκ ἡδούμην=οὐκ αἰδεσθéis.—For αἰδεῖσθαι in the sense of ἐντρέπεσθαι, to reverence and obey, cf. Aesch. *Suppl.* 478, Ζηνὸς αἰδεῖσθαι κότον, and *Ag.* 937. Elm.

1040. κοῦκ ἂν πρ.=καὶ μ’ οὐ προδώσειν: taking οὐ as one word with the verb.

1040—2. With χοὰς, supply σπείσης, or ἐάσης σπείσαι (zeugma), since the phrase χοὰς στάζει is not used. For χοαί as propitiations of the departed spirit, cf. Soph. *Ant.* 981 (ἐπιτυμβλοὺς χοαί). *Iph.* T. 160.—εἰς=“on to, so as to fall on.” So Xenophon speaks of σφάζειν εἰς τὸν ποταμόν.—Tr. “But pour me no libations, nor suffer blood to drop on to my tomb: for in return for this present treatment (i.e. of myself by Alcmena and the Heracleidae, regarding τῶνδε as neuter), evil will be the journey home that I shall give them (that is, give their posterity invading Athens).”—B. qu. Ennius from Cicero *Tusc. Quaest.* I. 15, Nemo me lacrumis decoret, neque funera fletu Faxit; and, for αἷμα, refers to the slaughter of Polyxena at the tomb of Achilles.

The version of this passage given above is that supported by Elm. and P. But observe that there is another possible rendering. “Omit not to pour libations, &c.; for (if you do so offer libations) I will give to their posterity (αὐτοῖς) instead of them (τῶνδε, the Heracleidae here present, masculine) an evil return home.” In favour of this interpretation, see note on ἐάω, line 805, and the verse of the *Iliad* there quoted. ἐάω is used in a similar sense in Xen. *Cyrop.* VII. 5. 9, ταῦτα ἐώμεν ὅσα κρείττω ἐστὶ τῆς ἡμέτερας δυνάμεως, in Demosth. *Lept.*, p. 457. 2, and in many

other passages. And observe that, in 1044, *τούσδε* certainly does refer to the Heracleidae.

1043. *διπλοῦν κέρδος*. It was scarcely a double gain; but, as the next line shews, he regards one event from two points of view. The benefit to the Athenians would arise from the injury to the Peloponnesians, the descendants of the Heracleidae: the two facts are just the opposite sides of the same shield.

1045, 6. With *ἐλ* (= "since") supply *ἐστὶ*.—For *κατεργ.*, "achieve," cf. Hdt. III. 65, κ. *τὴν ἡγεμονίην*.—For *ἐξ*, cf. Soph. *Phil.* 260, *ὦ παῖ πατρός ἐξ Ἀχιλλέως*.

1050. See N.—This proposal to throw Eur. to the dogs is not consistent with Alcmena's promise in 1023, 4. Possibly, (1) in her rage, she forgot that promise; or (2) she wished to frighten Eurystheus; or (3, and so Pfl.) thinking the burying was no business of hers, she would leave his body to the dogs unless it was claimed by the Athenians, or (4) *πυρὶ* should be read for *κυσὶ*, or (5, and most probable of all conjectures) Euripides himself forgot his former line.

1051. For *μὴ ἐλπίσης ὅπως* with the future indicative, cf. Soph. *El.* 963, *μηκέτ' ἐλπίσης ὅπως | τεύξει*: see Goodwin, *Greek Syntax*, p. 46.

1054, 5. *τὰ ἐξ ἡμῶν* is *either* nominative to *ἐσται*, or, accusative of respect, = "quod ad nos attinet." At any rate the meaning is "the conduct proceeding from us."—For *καθαρώς*, adverb for adjective, cf. *καλῶς* in 369.—The chorus would say: "we will not cause any blood-guiltiness to Demophon: we will have nothing to do with this butchery."

ENGLISH INDEX.

Figures with *n* refer to the Critical ; the others, to the Explanatory Notes.

- Abstract for concrete, 52
- accusative absolute, 7, 177, 186, 506, 693 (with *ὡς*)
 - adverbial, 38
 - in apposition, 241, 671, 759
 - by attraction, 759
 - cognate, 990
 - for dative, 110
 - elliptical, 657, 1040
 - of instrument of motion, 168, 802
 - of respect, 65, 95, 202, 445, 492, 495, 572, 633, 641, 645, 657, 689, 739, 1024, 1054
- active for middle, 816
- adjective applied to two nouns, 130 *n*
 - for adverb, 7 *n*, 180 *n*, 669, 830, 864, 943
- adverb for adjective, 369, 1055
- aorist, 710 *n*, 13, 146, 165, 232, 320
 - frequentative, 54, 332, 522, 613
 - participle with *φθάνω*, 120
- article as demonstrative, 291, 823, 828
 - with quotation of epithet, 978, 1015
- Change of case, 693
 - gender, 745
- change of person, 800
 - tense, 1007
- comparative, superfluous, 297
- compound adj. with subst. for genitive, 777
- conditional sentences, 187, 892, 972
- Dative, causal, 474, 660, 701, 775, 789, 1010
 - ethic, 378
- double question, 661
- Epexegetic indicative, 821, 950
 - infinitive, 33, 141, 156, 182, 301, 577
 - sentence, 780
 - subjunctive, 178
- euphemism, 382, 511, 714, 910, 946
- Fearing, verbs of, 248, 645, 791
- future, 439
 - middle form w. passive signif., 334, 928
 - confused w. pres. (*ἀρῶ*), 322 *n*
- Genitive, 226, 365, 682
 - absolute, 66, 305, 416, 693
 - with adverbs of place, 584
 - causal, 870

genitive of comparison, 233
 denoting connection, 213,
 379, 402, 447, 479
 objective, 191, 469, 1013
 partitive, 397, 416
 privative, 908

Hebe, 918

hendiadys, 926

Homeric words, 749

Imperfect, 87, 416, 682, 951

impersonals, 830

infinitive: see epexegetic
 as imperative, 3.3

Lengthening vowels before $\theta\rho$, &c.,
 753

Marathon, 32, 80, 393

middle voice, 380, 615

denoting "in company

with," 256, 808

Mycenae)(Argos, 191

Nominative in apposition, 72, 671
 pendens, 40
 for, vocative, 52

Pallene, 849, 1031

parenthetic clause, 226

participle, aorist with $\phi\theta\acute{\alpha}\nu\omega$, 120

concessive, 425, 814

present, 1003

supplementary, 352, 741

passive for middle, 757

pause (Porson's rule of), 529, 640

predicate, 55, 62

preposition not repeated, 226, 755

present for past, 871, 897

Singular for plural, 212

subjunctive, jussive, 559

Tmesis, 231

tribrach, 211 *n*, 1014 *n*

Zeugma, 311, 496, 785, 833, 839,
 1041

GREEK INDEX.

Figures with *n* refer to the Critical; the others, to the Explanatory Notes.

Ἀγοραῖος Ζεὺς, 70
 ἀγωνίζομαι, 653, 795
 αἰδώς, 6, 43, 101, 200, 460, 474,
 813, 1027, 1037
 αἰρεσθαι, 504 *n*, 504, 986, 991
 αἰσχύνη, 200
 αἰσχύνομαι, 541
 αἰχμή, 276
 αἰών, 900
 ἀκήρυκτος, 89
 ἀκροθίνιον, 861
 ἀλήταν, 614 *n*, 51, 224
 ἀלקή, 711, 761
 ἀλλὰ = "at least," 565; hortative,
 807
 ἀλλάσσειν, 317, 346, 1000
 ἀλλ' οὐ = καὶ οὐ, 1038
 ἀλλ' οὖν — γε, 689
 ἀμαλόν, 75
 ἀμηχανεῖν, 492
 ἀμύνειν, 70
 ἀν, 344, 415, 721, 972, 1005, 1008
 ἀναξία, 526
 ἀνειμένον εἰς, 3
 ἀνειμι, fut. of ἔρχομαι, 209
 ἀνὴρ = *unus homo*, 807
 ἀντί, superfluous, 58
 ἀντλος, 168
 ἀξιόω, 917, 947
 ἀπαίρειν, 67
 ἀπαιτεῖν, 220, 697
 ἀπιστεῖν, 968, 1024
 ἀποστερεῖν, 51

ἀποτίσασθαι, 852, 882
 ἀπώθειν, 674
 ἄρα, 895 *n*, 116, 640
 ἀρῆξαι, 840
 ἀριθμός, 997
 ἀρκέω, 323, 576, 827, 953
 ἀρχέτας, 753
 ἀσπίς, collectively, 932
 ἀτη, 607
 αὐτή, 646
 αὐτὸς αὐτοῦ, 814
 αὐτῶν, 143 *n*
 αὐχῶ, 333, 353, 832, 931

Βαλναι and its compounds, with
 accus., 168, 802, 845
 βεβακῶς, 910
 βεβάναι, 610
 βέβηλος, 404
 βιώσιμος, 605
 βρέμω, 832
 βρέτας, 936

Γὰρ, 12, 234, 302, 600
 γε, 632, 683, 856
 limiting adverbs, 203 *n*
 δέ γε, 109
 emphasizing nouns, 562
 " participles, 263 *n*
 γένος = birth, 45
 γνωσιμαχεῖν, 706

Δαίμων, 935

δέ γε, 109
 δεινόν, 468, 562
 δεῦρο for ἐνθάδε, 663
 δῆ, 53, 331, 484, 516
 δηῖω, 995 *n*
 δηρόν, 69
 διδράσκω, 14
 διεργάζομαι, passive, 174
 διήλασέν σε, 788
 δίκαιος εἶναι, 142, 776
 διώκει, intransitive, 612
 δοκῆσαν, 186
 δοκῆσω, 245
 δοκούντων, 897
 δουλόω, active for middle, 817
 δρᾶν) (παθεῖν, 176, 424
 δυσφημεῖν, transitive, 600
 δωρεῖσθαι, 1028

 Ἐάω, 805, 1041
 εἰ, with fut. indic. after verbs of
 emotion, 645
 εἶθε, 731, 740
 εἰκάξειν, 677
 εἰμὶ, see ἔστι
 εἰνὶ, 893
 εἰπερ, 563
 εἰργεῖν, 662, 963
 εἰς, 60, 1041
 for ἐν, 147
 = "against," 313
 εἴτα, 429, 816
 εἰκ = "after," 939
 = "son of," 1046
 = "from being," 796, 939
 ἐκπρέπειν, 597
 ἐλαύνειν, 904, 1007
 ἐλέγχειν, 404
 ἐλεγχος, 404, 905
 ἐλεύθερος, 868
 Ἐλλην, feminine, 130
 ἐμβατεύειν, 876
 ἐμπρέπειν, 407
 ἐν, for εἰς, 77
 ἐν καλῶ, and sim., 971
 ἐνδον, of the mind, 709
 ἐξαγγέλλομαι, 531
 ἐξεργασμένον, 960

ἐξόν, 7
 ἐξορᾶν, 675
 ἐοιγμεν, 427, 681
 ἐπαλλαχθεῖς, 836
 ἐπεῖχε, 847
 ἐπελθών, in hostile sense, 355 *n*
 ἐπήκοος, with genitive, 119
 ἐπὶ, with accusative, 50
 ,, dative, 777 *n*, 135, 482
 ,, genitive, 238
 ἐπίφθορος with infinitive, 202
 ἐρεμνός, ἀπ. λεγ. in Eur., 218
 ἔρκος, 441
 ἐρύκω, 691
 ἐσθλός, 298
 ἔστηκε = ἐστὶ, 74, 400
 ἔστι, 29, 210
 ἐστὶ, beginning a line, 386 *n*
 ἔσχε = "cessavit," or "cohibuit,"
 924 *n*, 924
 ἔσω with genitive, 584
 ἔτι, 500, 538
 ἔτοιμος, 502
 εὐχαρις, 894
 ἐφῆκε, in hostile sense, 393 *n*
 ἔχομαι, 380, 498
 ἐχω, see ἔσχε

Ζηλοῦν, 865

Ἦ, epexegetic, 298
 ἦ που, 55
 ἦ τοι ἄρα, 651
 ἦκεις for προσήκεις, 213
 ἦλικία, 706
 ἦν, 416, 682
 ἦνλικα ἄν, 736
 Ἡρακλέει, 8, 988
 Ἡρακλῆος, 541

Οἰών, 271, 685
 οἰλεῖν and βούλεσθαι, 13, 134, 200,
 561, 828
 ὀρ-, vowel lengthened before, 753

Ἰδῖος for οἰκείος, 146
 ἰδρύεται, 397, 786

ἴστημι, 74, 400, 937

Καθήμενος, 394

καθίζειν, 664

καὶ γὰρ, 998

καὶ μὴν, 118

καίριος, 471

κακόφρων, 372

καλλίχορος, 359

καταδοκῶν, 279

κατάγειν, 949

κατάρχεσθαι, 529 *n*, 529, 601

καταστέφειν, 124, 226 *n*

κατὰ στόμα, 801

κατέχειν, 83 *n*, 83

κατηγορεῖν, 418

κατοικεῖν and κατοικίζειν, 35

κεῦθειν 762, (778 *n*), 879

κλαλεῖν, 445

κλύειν, 847, 853

κοσμεῖν, 568, 725

κρίνειν for προκρίνειν, 197 *n*

κυρεῖν, 374

Λαγχάνειν, 36

λαιδς, 671, 728

λαμπρὸς, 280

λέγω = "I bid," 950

λείπεσθαι, 732

λήθειν, 778

λίγυς, 892

λωτὸς, 893

Μαρτυρεῖν, 219

με, emphatic, 790

μέλειν, 96, 354, 711, 713, 717

μέλεος, 622

μέμνημαι, 741

μέμψιν ἔχειν, 974

μέν, omitted, 847, 873

with τε, 335

μέν οὖν, 936, 942

μέν τοι, 520

μετὰ, 217

μετέχειν, 8, 629, 683

μέτοικος, 1033

μὴ δόξης ὥς, with fut. indic., 160

μὴ, denoting indefinite class, 903

epexegetic, 506

indirect question, with pres.

indic., 482

in supposed cases, = "if not,"

283, 328, 533

with subj. aorist, 548, 558, 654

μῆχαρ, 495 *n*

μίασμα, 558

μνημονεύειν, 470 *n*

μοῖρα, 899

μῦθος, 784, 812, 953

Νήπιος, 956

νησιώτης, 84

νιν, 127

Οἰκῆος, 146, 419, 634

οἶμαι, 511, 968

οἶος, 743 *n*, 743

ὀκνεῖν, 28

ὀλολυγῆ, 782

ὀλούμενος, 874

ὀμλία, 581

ὀξύη, 727

ὀπλα, 695, 699, 720

ὀπλίτης, 699, 800

ὅπως as final conjunction, 657

with future indic., 248, 420,

1051 (ἐλπίζειν)

ὀρίζειν, 16

ὀσιος, 719

ὀστις, 328, 409

after οὕτω, 414

ὀστις ἂν, 966

οὐ for οὐτε, 608, 615

οὐκοῦν

οὐκοῦν } 255 *n*, 111, 971, 1005

οὐ μὴ, 384

οὐ τοί γε, 64

οὐτε...τε, 605

οὐχ οὕτως, 374

ὀφείλω, 247

ὀφρῦη, 394

ὄχθος, of the Acropolis, 781

ὄχλος, 44

Πάλος, 546

- παρὰ, with accus., 295, 753
 with dative = "in the mind
 of," 201, 370, 881
 παραγγέλλειν, 825, 907
 παραιρῶν, 908
 παρθένος, adjective, 782
 παριέναι, 153
 παρίστασθαι, 502, 564, 590
 πάροιθεν }
 πάρος } 57, 200, 536, 583, 1031
 πᾶσιν, adverbial, 451 n
 πελάζειν, 44
 πενέστης, 639
 πέπων, 159
 πίτυλος, 834
 πλέον, 466
 πλὴν, 231, 444
 πόθος = "cupido," 299
 ποῖος, indignant, 162
 πολυαίνετος, 761
 πολύπονος, 932
 ποῦ, indignant denial, 369, 510
 πράσσειν, with accus., 438, 794
 πρεσβεύειν, 45, 479
 πρὶν ἂν, 180, 865
 πρὸ = πέρα, 925
 προέχειν, 21
 προθυήσκειν, 590
 προπίτνειν, 618
 πρὸς, adverb, 641
 with genitive, 682
 προσῆκον, 214
 πρόσθε, adverb of time, 686
 preposition, 657
 προστατεῖν, 349, 964
 προσταῆναι, 306, 349, 1037
 προστρόπαιος, 1015
 προστροπή, 108
 πρόσφθεγμα in singular not found
 in Euripides, 573 n
 πρόσφορος, 480
 πυργόον, 293
 'Ρίπτειν κίνδυνον, 148
 ρῶννυμι, 636
 Σήκωμα, 690
 σκαῖς = "gauche," 258, 458
 σοφιστής, 993
 στόρνυσι, ἀπ. λεγ. in Eur., 702
 στυγεῖν, 722
 συγγνωστός, 435, 981
 συλάω, 243
 συμπολιταί, 826
 συμφορά, 126, 236
 συναλλάσσειν, 4
 συνάπτειν, 429, 459
 συνεσχόμην, 634 n, 634
 σύστασις, 415
 σχῆμα καθ' ὅλον καὶ μέρος, 63, 172
 σωτήριος, 402, 1032
 σωφρόνως, 1007, 1012
 Τάσσομαι, 664
 τε, irregularly placed, 622
 τε—καί = "cum—tum," 469
 τε—τε, giving alternatives, 153
 τέμνειν κίνδυνον, 758
 τέμνεσθαι, 400
 τεός, 911
 τίθημι κάμνειν, 990
 τι, adverb of manner, 193, 439,
 444, 495, 668, 794
 τις, intensifying, 116, 901, 981
 = Fr. "ον," 595, 827, 866
 τί χρήμα, 633
 τίω, 1013
 τλήμων, 570
 τοιοῦτος, 266
 τὸ μηδέν, indeclinable, 167
 τρίβειν, 84
 τροπαῖος, 867, 937
 τύμβος, 167
 τύπος, 858
 "Υβρις, 18, 280
 ὑμέναιος, 917
 ὑπεραλγεῖν, 619
 ὑπερφέρειν, 554
 ὑπήκοον, with dative, 286 n
 ὑπὸ, with dative, 10
 = "to the tune of," 782
 Φεῦ, of admiration, 535, 552
 φεύγειν, 15, 912
 φθάνειν, 721

φθείρου, 284
 φθινὰς ἡμέρα, 779
 φρόνημα, 387, 459, 926
 φρονῶν πλείω, 258

Χαῖρε, 600, 630
 χάρις, 334, 438, 548, 767, 1036
 χεῖρ = "a band of men," 337, 1035
 χράομαι, 714

χρέος, 95
 χρῆ) (χρῆν, 706 n, 959 n, 112
 χροῖζει, 915
 χωρίς, 223 n

ᾠ τὰν, 688
 ὥς (μὴ δόξης ὥς), 160
 ὥστε (= ὥς), 423, 675
 ὠφελεῖν with dative, 330

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